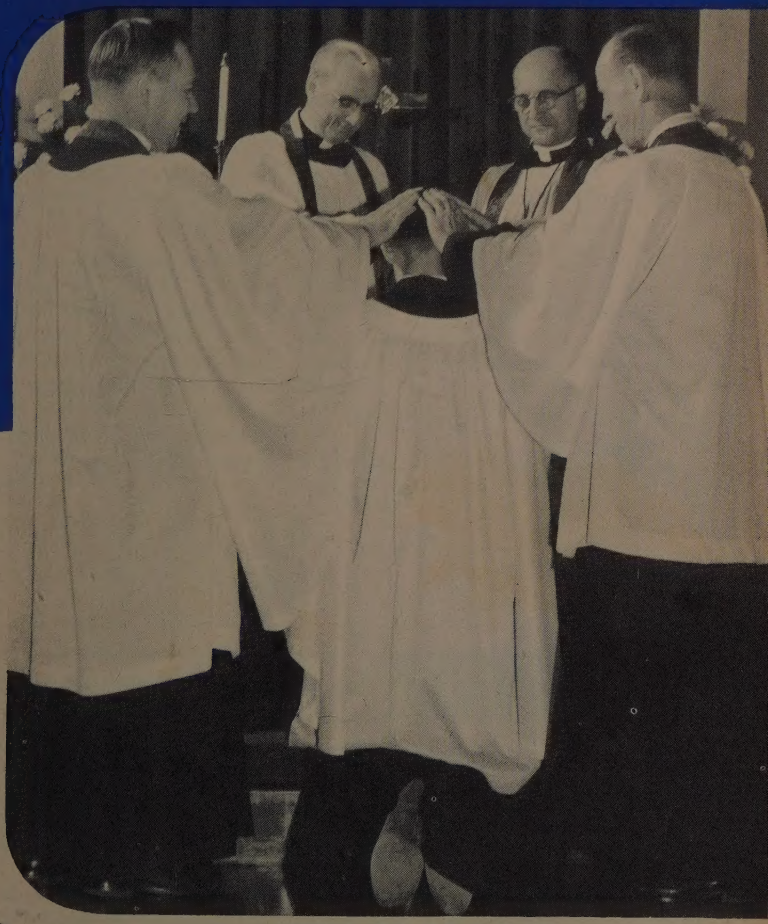
The LUTHERAN



LAYING ON OF HANDS

Minister is ordained in Illinois

C LUTHERAN
CAL SEMINARY
BRARY

0, No. 15

JANUARY 8, 1958

Toehold

MY PARAKEET had long refused to eat his cuttle-bone. Like many other caged birds with the same stubborn inclination, Johnny had become afflicted with an ever-lengthening beak. When I noticed his difficulty in eating because of it, I became alarmed. "You're getting your beak trimmed and pronto!" I told him, and off we went.

ALTHOUGH Johnny objects to being picked up and held, he is quite trusting and tame. Therefore I was quite unprepared for the terrible scene he created when the attendant reached for him. He rared up, squirmed, squawked, ducked, and did everything but fly away.

"Would you put out your little finger here for him to cling to?" the attendant asked me, when she was finally able to hold hi firmly in her grasp. "It will give him t feeling that he's on his perch." Immediate I felt his tiny toes curling tight around n finger. His eyes lost their wild look, I breathing became regular, his wings ceas fluttering.

TWO DECISIVE clips and surgery was co pleted! "There!" the attendant exclaime "That wasn't too bad, was it, Johnny?"

But Johnny was now unconcerned. I had something to cling to—a feeling, pe haps, that he could depend on someone wi a higher power than his. Birds and peop I thought. In times of panic and crisis, th need a higher power to help them.

—EDNA SEEWALD

The LUTHERAN — News Magazine of the United Lutheran Church in America

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THIS WEEK in The LUTHERAN

AMERICA IS HIS MISSION FIELD - - - - By Lucille E. Hein 12
Richard H. Gerberding rounds out 40 years in home missions

THE LITTLE ROCK SITUATION NOW - - By Clarence W. Rhoda 17
Why were the Arkansas city's churches helpless in the recent crisis?

TWO AND TWO ARE FOUR—SOMETIMES - By Villette Aageson 20
A boy with his little red truck taught a lesson about prayer

EWS

Church in the News - - - - - - - - - - - - - - - 4

Washington: Surplus Food - - - - - By Robert E. Van Deusen 10

Canadian Affairs: Nobel Peace Lecture - - - By Norman Berner 11

Overseas - - - - - - - - - - - - - - - - - 31

News in the Churches:

Illinois - - John E. Cooperrider 32
Iowa - - - - - Alfred J. Beil 38
Minnesota - - Paul L. Wetzler 40
New York:
Albany - Clayton G. Van Deusen 35
Binghamton - Howard A. Kuhnle 34
New York City - - - - - - 33
North Carolina - Frank K. Efird 41
Ontario - - - Norman Berner 42
Pacific - - - Olin G. Dasher 43
Pennsylvania:
Johnstown - - Robert Sander 44
Philadelphia - - - - - - - 44
York - - - Paul Levi Foulk 46

Work of Inner Missions - - - - - - - - - - - - - 36

EATURES

Five Make a Family: Midwinter Stroll - - By Margaret A. J. Irvin 24

Worship Notebook - - - - - - - - By Edgar S. Brown, Jr. 26

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 27

Books - - - - - - - 29

In Conclusion - - - - - 50

COVER PICTURE. The Rev. Arthur R. Stees, Jr., is ordained at St. Paul's Lutheran Church, Dixon, Illinois, on Dec. 8 as the Rev. Eldred Trede, president of Chicago Conference; the Rev. A. Howard Weeg, president of Illinois Synod; the Rev. George J. Curran, St. Paul's pastor; and the Rev. Marvin C. Reichert of Peoria officiate. The new pastor will organize a mission congregation at Rockford.

East German pastors urged to brave peril in battling Reds . . . Hunga moves to dominate Lutheran church . . . Creche finally gets on Ossini school lawn . . . State to crack down on stores that stay open Sunda

THE CHURCH IN THE NEWS

Pastors flee from East Germany

Does a pastor have the right to desert his congregation because he thinks his life is in danger? Berlin church circles were buzzing with this question at the end of the year.

The problem arose when Pastors Hans Gerber of Ruhlsdorf and Erich Rommel of neighboring Prenden fled last month from their East Zone parishes to the safety of West Berlin. They said that Soviet Zone police wanted to arrest them because they had publicly opposed the Communist youth dedication ceremonies.

West Berlin's Mayor Willy Brandt said other East Zone clergymen might also seek refuge in West Germany. "All those who work for the church in East Germany are facing uncertainty resulting from numerous interrogations, arrests and controls," he explained.

Flight is denounced

Officials of the Berlin-Brandenburg diocese, which is headed by Bishop Otto Dibelius, took a dim view of the clergymen's flight. They cited the 10th chapter of John's Gospel: "'The hireling fleeth . . . the good shepherd lays down his life for his sheep."

Charging that the two pastors had violated their ordination vows by leaving their parishes without the consent of their superiors and by putting personal safety above duty, church officials started disciplinary proceedings.

The two refugees rejected a suggestion that they return to their parishes. They issued a public appeal to the Christm spirit, pointing out that Jesus, Mary a Joseph had fled from Bethlehem to e cape the wrath of Herod and possib execution.

Pastors must remain at their pos church officials warned in a Christm message to those in the East Zone. Th said parishioners must be able to rely their pastors during the current churc state struggle.

Another is arrested

A sample of what some pastors mig face came on Christmas Eve, when L theran Pastor Willy Kohl of Nosse Saxony, was arrested by East Germa police for refusing to allow a woman be buried in the church cemetery grounds that she was an atheist and member of a Communist farm co-oper tive.

It was the second arrest for a simil cause. Dean Arnold Maercker of Sch werin had been seized by police in N vember after he refused a church funer to a girl who had participated in th Communist youth dedication rites.

Pastor Kohl is a member of th Church of Saxony, largest Lutheran bod in the East Zone. Other all-Luthera churches in the zone are those of Mecl lenburg and Thuringia. Four othe provincial churches are composed almo entirely of Lutherans, but have some Re formed members and are known as Prus sian Union churches. They are the Ber lin-Brandenburg, Pomeranian, Silesian

d Anhalt churches. Total Lutheran embership in the East Zone is about 16 llion, comprising 80 per cent of the pulation.

Church papers are banned

Christmas editions of *Die Kirche* and *Potsdamer Kirche,* evangelical church pers, were confiscated by East Zone thorities. Both papers had on previous casions been barred from distribution cause they incurred official displeasure. The editions were banned because they ntained reports of resolutions adopted a recent synod of the Union Church eformed and Lutheran). The resolu- ns called on East Zone churches to main loyal to Christ alone, to demand edom to preach the Gospel in public, determine their own church laws and vernment, and to continue religious truction in the schools.

BACK IN OFFICE?
shop Lajos Veto seen talking to re- rter during 1952 Lutheran World Fed- ation Assembly in Hannover, Germany

These resolutions contained statements "inciting to slander and boycott agitation," the government announcement said.

Deadline in Hungary

Lutherans in Hungary faced an ominous deadline as the New Year started.

President Janos Horvath of the Communist regime's Office for Church Affairs had reportedly set Jan. 1 as the date for the church to remove Bishop Zoltan Turoczy from office in its northern district and to replace him with Bishop Lajos Veto. Bishop Veto would also be recognized by the government as head of the entire Lutheran church.

Bishop Turoczy had headed the district until deposed by the Reds in 1952. He was returned to office in October, 1956, when the church convention ousted Veto and other officials who had been put into their positions by the Communists.

The church convention had also restored to his former post as leader of the church Bishop Lajos Ordass, who heads the southern district. No definite word had come out of Hungary about government action against Bishop Ordass. Horvath had, however, recently indicated that Bishop Ordass was strongly opposing government interference in church affairs and called him a "victim of bad advice" who was "sawing off the limb on which he was sitting."

During Bishop Ordass' eight years of imprisonment and forced retirement, the southern district had been administered by Communist-sponsored Bishop Lajos Dezsery, who is now a commentator for the Budapest radio. In the event of a new purge of Bishop Ordass, it was expected that the government would demand that Lajos Dezsery return to the bishopric.

Ordass out as editor

Announcement of the government demands was made in a December issue of *Evangelicus Elet,* the church's weekly. The issue did not carry the name of Bishop Ordass as editor. He had held that post, but was reported to have resigned because the paper was not free to carry full news about the church's situation.

The paper said that the government was also demanding reinstatement of other officials who had resigned after the revolt. They included Erno Mihalyfi and Josef Darvas, general inspectors of the church; Karoly Gruenwalsky, general secretary; and the Rev. Nicholas Palfi, dean of the theological seminary. All these had been ousted as Communist collaborators.

Peter resigns

Hungary's largest Protestant group, the Reformed church, got an unexpected breathing spell at the Dec. 20 convention of its Trans-Tiscian District at Debrecen. Reports had indicated that the convention would bow to government demands and restore to office as its bishop John Peter, who had been deposed after the 1956 revolt. Called "the worst kind of Stalinist," Peter had then been named by the Kadar regime as president of the government's Cultural Relations Institute. More recently he was in the United States as a Hungarian delegate to the United Nations.

When the convention met, Peter announced that he wished to retire from church offices to devote himself entirely to his "public duties." The convention then ordered that elections be held in local parishes to choose a bishop. Most likely candidates were Deputy Bishop Stephen Gaal and Dr. Tibor Bartha, theology professor at Debrecen.

Nativity scene is permitted

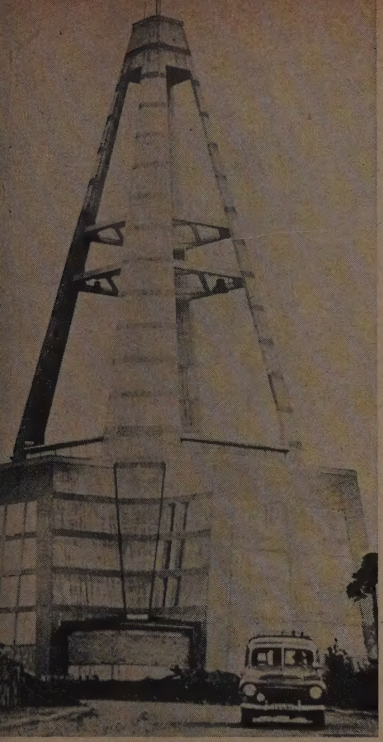
One thousand people gathered on t school grounds at Ossining, a New Yo City suburb and site of the noted Si Sing Prison, two days before Christm to mark completion of a Nativity crec Erection of the Christmas symbol h been delayed by a lawsuit brought by group of residents. Led by Leo Pfeff counsel for the American Jewish Co gress, the group had objected to the d play because it used school grounds " aid religious groups to propagate th faith" and thus violated constitution provisions for separation of church a state.

In denying the complaint, State S preme Court Justice Frank H. Coy ruled that "the constitutional prohibiti relating to separation of church and sta does not imply an impregnable wall cleavage completely dissociating o from the other. While it is necessa that there be separation of church a state it is not necessary that the sta should be stripped of all religious sen ment . . . The constitution does not d mand that every friendly gesture betwe the church and state should be disco tinued nor that every vestige of the e istence of God be eradicated."

Judge Coyne said the plaintiffs ha showed no evidence that their religio practices had been suppressed or cu tailed.

Priest's threat gets action

Five stores near St. Mary's Churc Stamford, Connecticut, were sellin "printed and pictorial filth," the Re Francis E. Fenton told parishioners mass one Sunday last month. He name the five and asked parishioners to follo his example and refuse to trade in store that carried "indecent literature." Th publications to which the priest objecte



SWEDISH CHURCH IS LANDMARK
gh concrete tower of new Lutheran urch at Oxelosund, Sweden, serves as dmark for fishing vessels passing Baltic ast community south of Stockholm

re listed as injurious to moral health the National Organization for Decent erature, a Roman Catholic group.

Two days later the proprietors of the res visited the priest and promised to continue selling material to which he jected. Father Fenton said he would vise parishioners to resume trading in stores. He said that he realized boy- t was an extreme weapon but was nvinced that the only effective way to t the sale of injurious material was to storekeepers "in the pocketbook."

Sunday laws opposed

The nationwide trend toward a seven-day business week ran into mounting opposition but also gained some support last month. Churches and labor groups joined in spurring law enforcement authorities to compel business establishments to observe laws that required Sunday closing. Roman Catholic prelates and Protestant church councils issued strong demands that church members avoid patronizing merchants on Sunday, called the trend a "desecration of the Lord's Day."

Sunday laws are "religious statutes" that violate U.S. policy of separation of church and state, said the American Jewish Congress in a pamphlet that took the opposite view. They "favor one religion and discriminate against all seventh-day observers," the Jewish group contended. The laws are a "jumble of archaic regulations and self-contradictory provisions," the pamphlet added, and "the crazy-quilt pattern of exemptions . . . discriminate against the small retailer."

Merchants operating roadside establishments in some areas also fought the application of the laws, but ran into stiffening resistance from community leaders.

State steps in

A focal point of the Sunday sales battle had been around Allentown, Pennsylvania, where a large discount house openly violated the law (*see* THE LUTHERAN, *Jan. 1*). Penalty fixed by law for doing business on Sunday is $4 and failed to discourage the offending firm.

Last week Attorney General Thomas D. McBride of Pennsylvania took more drastic action in support of the Allentown campaign. He filed suit in Dauphin County court to revoke the charter of "Two Guys from Harrison," the estab-

lishment which had defied local efforts to close it. "Conferring a charter on a corporation does not include with it a warrant to violate the law," Mr. McBride argued. If the court upheld his motion, further Sunday openings by the Allentown store would bring it a contempt of court citation after which its charter could be forfeited.

The state's action was praised by Roman Catholic Bishop George L. Leech of Harrisburg, who denounced the "unlawful and unwarranted" practice of furniture stores and discount houses operating on Sundays. "The religious-minded and God-fearing citizens of our community are rightly indignant and incensed at this brazen effrontery," the bishop said.

Missouri's schools gain

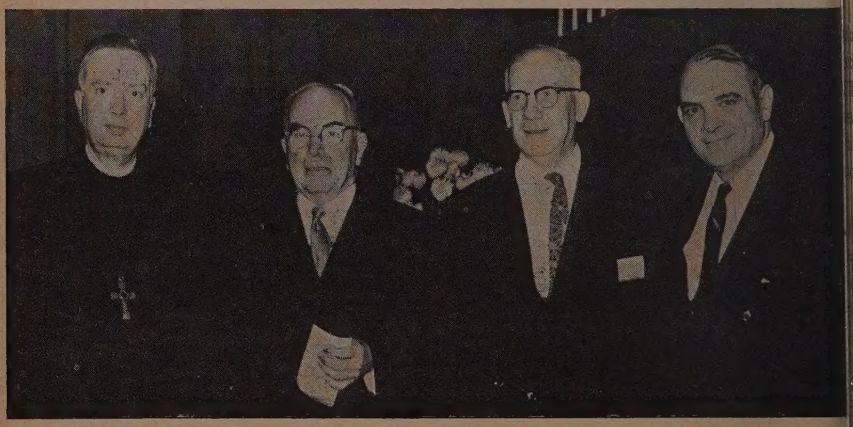
Largest private school system in the U.S. is operated by the Roman Catholic Church. Latest figures indicated about 4.5 million pupils attending 12,157 parochial elementary and high schools.

Although considerably smaller, the second system in size is operated by congregations of The Lutheran Chur —Missouri Synod. At year's end D August C. Stellhorn, secretary of schoo reported that the two-million-memb Lutheran body now operates 1,257 par chial schools in North America with total enrollment of 132,128. An increa of 31 schools and 3,377 pupils was r corded during the past year.

Largest number of Missouri Syn schools are to be found in the Norther Illinois District (114); the Michiga District (113); the Western Distric which includes Missouri, Arkansas an Tennessee (108); and the Central Di trict, which includes Indiana, Ohio an Kentucky (107).

Fordham project upheld

Sale of city-owned land to a church related educational institution at lowe than-market prices does not violate con stitutional guarantees of separation o church and state, a New York Suprem Court judge ruled last month. Judg Owen McGivern dismissed a suit brough to block a $200 million redevelopmen



CHURCH LEADERS AT RECENT NATIONAL COUNCIL ASSEMBLY

Heading panel at St. Louis meeting of NCC last month were ULC President Franklin Clark Fry, Methodist Bishop G. Bromley Oxnam, ULC Board of Publication Executive Secretary H. Torrey Walker, and Council President Eugene Carson Blake

oject in New York City's Lincoln uare district. Part of the area was to sold at a reduced price to Fordham niversity, a Jesuit institution, for a wntown campus. Major part of the nd will be used for a gigantic center r the performing arts, including an era house and symphony hall, and for using.

"To exclude Fordham or any other ctarian institution from great over-all mmunity planning efforts, such as the ncoln Square project, would be to legate such institutions to the other le of the tracks," Judge McGivern said. o bar church-related institutions from rticipation would "be to convert the nstitutional safeguards into a sword gainst the freedoms which they were in-nded to shield," he continued.

City officials said they would proceed once to take title to the blighted area. pponents of the move threatened to rry an appeal "to the U.S. Supreme ourt if necessary."

ennsylvania has most Lutherans

Highest percentage of Lutherans is to e found in Minnesota, a National Coun-il survey had revealed earlier this year. his month a further report had some alve for eastern wounds. Pennsylvania, showed, has more Lutherans than any ther of the 48 states.

Of the 861,643 Lutheran church mem-ers in the Keystone State, 795,761 are ffiliated with 1,469 United Lutheran ongregations. Four other Lutheran odies—Augustana, American, Missouri nd Suomi—have about 200 congrega-ions in Pennsylvania.

In 33 of the state's 67 counties, Lu-herans are the largest Protestant group. n four counties—Adams, Berks, Carbon nd Lehigh—Lutherans outnumber all ther Protestants.

Episcopalians seen losing appeal

The Episcopal Church has gained prestige in the U.S. but has lost touch with the masses, a management expert told the church's national council. Jackson Martindell, president of the American Institute of Management, said Episcopalians are "neither understood nor generally appreciated" in America. He said the church's membership should be "ten times" its current strength of three million and that its "financial support should be many times the current amount accounted."

"The old school tie that has been placed around your tradition" should be disregarded, Mr. Martindell asserted. "The Episcopal Church cannot continue to fail in its appeal to the local poor and underprivileged."

The council decided to ask the General Convention next October to approve a $30 million appeal for capital funds for church expansion, to be met by voluntary gifts over a ten-year period. It also completed plans for a new pictorial magazine intended to reach every Episcopal family with news of the church's life and work.

And so forth

Finland and Norway are expected to bid for the 1962 Fourth Assembly of the Lutheran World Federation. Invitations from these countries will probably be considered by the LWF executive committee which meets Oct. 26-30, 1958, at Strasbourg, France.

A "church" which does not conduct services or maintain buildings is not entitled to tax exemption, the U.S. Supreme Court agreed last month. The court turned down an appeal from California's "Church of the Golden Rule" which operates commercial activities called "student minister training projects."

WASHINGTON

By ROBERT VAN DEUSEN

SURPLUS FOOD

"THERE REALLY is no such thing as surplus food, just as there are no surplus people in the world. If the food got to the people who needed it, every bit would be used up."

The speaker was M. A. Leavitt, chairman of the American Council of Voluntary Agencies for Foreign Service. The occasion was the National Conference on Food Donations held at the Department of Agriculture and attended by 50 representatives of food-distributing organizations. One of these organizations was Lutheran World Relief, which in the past eleven years has shipped food and clothing worth over $75 million to all parts of the world.

IN RECENT YEARS a substantial portion of the food shipped by Lutheran World Relief and other agencies has been donated by the U.S. government from its stocks of surplus food stored in warehouses. A few years ago, faced by mounting surpluses, Congress authorized the distribution of selected food items through accredited voluntary agencies. As a result, millions of pounds of food have been sent to needy areas.

For example, last November Lutheran World Relief sent over 7 million pounds of government-donated food valued at $676,327 to Germany, Yugoslavia, Hong Kong, India, Jordan, Korea, and Taiwan. In addition, LWR sent over 270,000 pounds of church-donated clothing, corn syrup, and medicine. Because the machinery was set up for church distribution, the government commodities were able to be handled efficiently and wisely.

The role of the voluntary agencies in food distribution was recognized at the conference. One government official after another spoke with appreciation of the way in which the agencies had combined technical competence with human compassion.

Benson speaks

SECRETARY OF AGRICULTURE Ezra Taft Benson addressed the conference, putting into words his personal philosophy of disposal of surplus food. He said that "food belongs in stomachs, not in storehouses," and discussed ways of bringing that about.

He said that after food is stored in warehouses, there are three main alternatives: 1) give the food away or sell it at low prices in this country; 2) send it overseas as a gift or at low prices; or 3) let the food spoil or eat itself up in storage costs.

The third course, he said, is unthinkable in view of the great need. The second course runs the danger of upsetting world markets, while the first may result in depressing agricultural prices at home. The voluntary agencies, he said, have provided the best channels for distribution at home and abroad with a minimum effect on domestic and world trade.

Benson suggested four ways to avoid pitfalls that might occur in free distribution of food; 1) screen the recipient carefully as to need; 2) educate the recipients in the maximum use of product new to them; 3) keep the program above suspicion by avoiding any benefit to the distributing agency; and 4) avoid a demoralizing effect upon the people involved. "We want rice and respect, but we want respect first."

anadian affairs

NOBEL PEACE LECTURE

THE NOBEL PEACE PRIZE has been warded, for the first time since its inguration in 1901, to a Canadian. Lester . Pearson, former minister of external fairs of the Canadian government, won e award on the basis of his activity in e United Nations during the Suez crisis. Named as "the man who contributed ore than anyone else to save the world that time," Mr. Pearson went to Oslo December to receive the award. While ere he delivered the lecture traditionly given by the Nobel prize winner.

ENTITLED "The Four Faces of Peace," Ir. Pearson's lecture stressed that the ain responsibility for international delopment rested with the two world owers—the United States and the Soviet nion. He also warned against the angerous stalemate in international olicy today.

"No progress will be made," Mr. Pearon said, "If one side merely shouts coxistence—a sterile and negative concept -and parleys at the summit, while the ther replies 'no appeasement and no egotiations without proof of good ith.'"

"What is needed," the lecturer went n, "is a new and vigorous determination o use every technique of discussion and egotiation that may be available, or, ore important, that can be made availble, for the solution of the tangled, rightening problems which divide today, n fear and hostility, the two power blocs nd thereby endanger peace. We must eep on trying to solve our problems one y one, stage by stage, if not on the basis f confidence and co-operation, at least f mutual toleration and self-interest."

THE PEACE-PRIZE winner did not plead for a spectacular meeting of a big two or a big three or a big four at the summit ("where the footing is precarious and the winds blow hard") but for "frank, serious and complete exchanges of views — especially between Moscow and Washington — through diplomatic and political channels."

Essential to the success of any such exchanges, he added, is the recognition by the West that there are certain issues which are not likely to be settled without the participation of the Soviet Union.

On the other hand, it is essential that Russia recognize the right of people to choose their own form of government without interference from outside sources.

Perhaps a diplomatic effort of this kind would not succeed, Mr. Pearson said. "I have no illusions about its complexity or even its risks. Speaking as a North American, I merely state that we should be sure that the responsibility for any such failure is not ours. The first failure would be to refuse the attempt."

"The time has come for us to make a move," he urged, "not only from strength, but from wisdom and from confidence in ourselves, to concentrate on the possibilities of agreement rather than on the disagreements and failures, the evils and wrongs of the past.

"It would be folly also to expect hostility and fears suddenly to vanish. But it is equal or even greater folly to do nothing, to sit back, answer missile with missile, insult with insult, ban with ban. That would be the complete bankruptcy of policy and diplomacy."

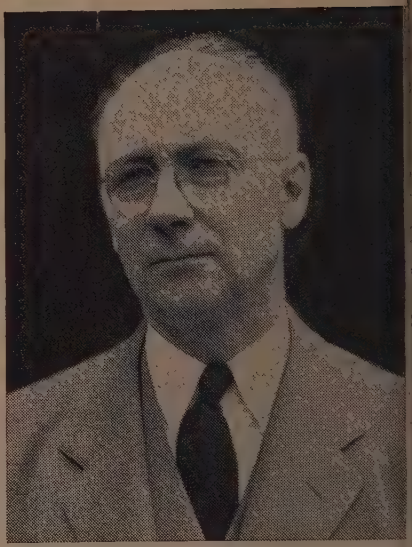
Winning the Nobel peace prize will be a big boost for Mr. Pearson's candidacy for leadership of the Liberal Party. It meets in January to elect a successor to former prime minister, Louis St. Laurent.

—NORMAN BERNER

AMERICA IS HIS MISSION FIELD

By LUCILLE E. HEIN

Moving day came this month for the Gerberdings—after 40 years of home missions—and more to come



THE PARSONAGE was a ramshackle shell of a house in a windswept prairie town in North Dakota. The Christmas check from the mission board had not arrived. There would be no holiday festivities until it came.

When the youngsters came in that December afternoon they saw their mother's eyes suspiciously red, as though she had been crying. There were a couple of prairie chickens—with a wild, flat taste like the prairies that bred them—for the Christmas dinner. Some friend had donated them.

And no toys, no warm clothes, no Christmas tree. Only snow and cold and a little group of people in the bare wooden church singing "Silent Night."

THE DAY AFTER Christmas the check came. "Thank the Lord, now we can have Christmas," the missionary pastor shouted. Off went the family for the belated shopping. Each child was allowed to pick one toy. And father bought a turkey . . .

This was the home of Pastor George Gerberding in 1890, when Dick was the baby. Home mission work was rugged in those days—no "minimum salary," "guaranteed construction loan," no medical expense insurance.

You might think a boy growing up in such a home would not decide to spend most of his life in home missions. But 68 years later as Dr. Richard H. Gerberding retires as the United Lutheran Church's top leader in this sort of work, he has no regrets about the 40 years he spent in home missions.

"WE'RE MIDWESTERNERS," Dr. Gerberding reminded me. "I was born in North Dakota, my wife in Illinois, our six sons and one daughter in Indiana, Ohio, and Minnesota.

"We're a 'ministerial' family. Three of our sons are ministers, and our daughter married a minister. My father was a home missionary in Fargo, N. D., where I was born in 1889. We moved to Chicago when father became a professor in the seminary there.

"I attended Thiel College and the Chicago Seminary. My first parish was St. John's Church in Anderson, Indiana, from 1915 to 1917. The next forty years were centered on home missions.

"If you ask about influences that led

ie to home missions (beside my father), d name William A. Passavant. In the te nineteenth century he led the Pittsurgh Synod to great heights in home ission work. From that synod came, irectly or indirectly, the Canada, Nova cotia, Northwest, Pacific, and Texas ynods.

"My father was a well-known writer.)ne summer when I was a youngster he as writing the life of Passavant. He ut us boys to work on the job to keep

DONALD L. HOUSER
New man at headquarters

us out of mischief. For three hours every day I read and sorted Passavant's voluminous correspondence.

"Imagine an impressionable youth cast loose on a great man's letters! That summer job gave me a tremendous impetus toward home missions."

FROM 1922 TO 1927, Dr. Gerberding was field missionary for the Board of American Missions in Minnesota and organized eight congregations. "Fortunately all my mission jobs were in the twin-cities area, so we didn't have to house hunt every time a new field opened. We lived in the same house 27 years.

"I seemed to get along with mission groups. It doesn't take long—when a missionary is full of enthusiasm and a congregation has ideals and energy. In about ten months a church can get on its feet.

"The missionary's salary is paid by the board—it isn't a loan to the congregation. Any outright loan is usually secured by a 20-year mortgage, but is often repaid in ten. As soon as the new church begins its benevolence program, it starts to repay its loan and to assume more and more of the pastor's support.

"HOW BRAVE we are when we are young! In one month that first year in Minnesota my wife and I acquired a house, another baby, a car. The story of my cars would make a good book. That first car was a second-hand Model T Ford, an open touring car, with isinglass side-curtains. The first day I drove that car it caught fire. I ripped up the blazing floor boards. In the excitement I lost the car key. I walked to a lake and found a tin can to bring back water for the radiator. Then I walked to a town and persuaded a mechanic to come out and repair the car."

FROM 1927 TO 1948, Dr. Gerberding was president of the Northwest Synod. There wasn't even a typist when he took office. Much of the work was home missions, and most of this was in the field.

"I averaged three to four nights a week on Pullmans. I had seven railroad passes. It was the only way to travel in the vast expanses of that synod, which covered the area between the Great Lakes and the Rocky Mountains, north of the Iowa boundary and up to Winnipeg, Canada.

"Trains were few. You might have a 24-hour wait to get out of a town. Travelers, including myself, took advantage of these waits—trout fishing in Rocky Mountain streams, or hunting in the Big Horns, or hiking in Yellowstone, with the new snow fluffing up like powder around your boots.

"A LOT OF the success of home missions depends on the synod's attitude toward benevolence. The Northwest Synod, under the guidance of men like its treasurer, J. K. Jensen, made a constant advance in stewardship. This is an educational process, and the zeal of the synodical leadership is a determining factor in the growth of stewardship and missions."

When Dr. Gerberding was leader of the Northwest Synod, the number of congregations increased by over 33 per cent. Most of this was the result of the home mission program. The synod did not stop growing in the depression years. Dr. Gerberding went out to develop fields himself when he had time. He is a gentle, patient man, but never afraid to fight.

"There were many churches in trouble in the depression years. There was always a way out . . . if we had a man to send. Sometimes I had to send myself.

"One time we wanted to buy a $275,000 Minneapolis church built by another denomination, but unused because of depression finances. I got permission to hold services there, with a view to buying it. I quarreled with the synod executive committee on this, became involved in purchasing hot bonds from the original bondholders, avoided the sheriff for a month when he wanted to slap a summons on me, finally let the case go to court. There were 24 suits against us at one time, but we bought that church for $23,000 and developed a congregation."

ONE OF Dr. Gerberding's jobs in h early days as synod president was to d fend the newly formed Northweste Theological Seminary. "It was a sort stepchild. No one thought it would su ceed. Some wanted it merged with a other seminary. But it prospered ar now has a reputation as a missiona seminary.

"I find it stimulating to visit our sem naries and talk about home mission

DR. AND MRS. GERBERDING
She is always ready to go

About a third of our mission developers are right out of seminary. They find the job exciting. Everything is new. There are no traditions to live down, not even a church building. The young missionary is full of ideals, the young congregation is full of real religious motive."

IN 1949 Dr. Gerberding came to New York as executive secretary of the Board of American Missions. He retired last month and was succeeded in office by Dr. Donald L. Houser.

"The call to this job was completely

SECOND-GENERATION GERBERDINGS

ix sons, a daughter, with wives, husband, were present at dinner meeting in New ork last month celebrating home mission accomplishments of Dr. R. H. Gerberding

nexpected. I thought I could never eave the fine life and work I had in the Northwest Synod. But this board job as home missions, and my work in the ynod had been two-thirds home missions . . so I began to see it as a continued tory.

"My predecessor on this job, Dr. enan M. Corbe, built a firm foundation or home mission work. His ideas were olid. One evidence is how our budget as increased.

"When I came to the BAM in 1949 ur apportionment from the ULCA udget was under a million. In 1957 it as $2,400,000, almost double. This is ot due to my efforts, but to the ULCA ongregations which each year are more ware of the importance of home mis- ions.

"I USUALLY CARRY a small notebook in ny pocket where I jot down 'my phi- osophy of home missions.' The kernel f my philosophy is this. What makes nission endeavor succeed is—first a de- voted pastor and a sincere response from the people. And second—the interest of established congregations. I would never have undertaken this job of BAM secretary if I had not been confident that people in older congregations would support mission churches. They have not let us down.

"The work of church women is highly important. At present the salaries of all women workers in home mission fields and projects are paid by funds contributed by the United Lutheran Church Women.

"But—our board can never be happy until every place that requests our help gets it. That will be never. Even if we had men and money to supply all the waiting fields today, a bunch of new fields would open tomorrow."

MAYBE THE SECRET of Dr. Gerberding's success in his exacting jobs is his ability to get away from it all. The Gerberdings spend their summer vacations at their cottage, Lake Minnetonka, Minn.

Dr. and Mrs. Gerberding had planned to move to their Minnesota home this month, immediately on his retirement. But a detour has developed. "We leave New York for Pacific Seminary where I'm to be guest lecturer for a few months on home missions and church administration.

"It won't be hard for me to leave New York. I have wonderful associations in church circles here, but I spend most of my time commuting to New Rochelle, attending NCC and NLC committee meetings, going on field trips and to conferences, supplying church pulpits on Sundays. I haven't had time to become a New Yorker.

"It will be harder for my wife. She's had time to make friends in New Rochelle, to become absorbed in church activities. But she's always ready to go where I go . . . a wonderful companion and helper all these years.

"After the session at Pacific Seminary, we move to our cottage on Lake Minnetonka to live with nature. We've been working on this place every summer for years. It is a simple cottage on a lovely wooded point. We've added plumbing, basement, porch, are winterizing it, and will add a few more rooms. We do as much of the work as possible. I'm just a wood butcher, but when my work is covered with paint it's not too bad.

"I've a lot of plans for the coming years at the lake . . . I want to do some writing . . . maybe personal reminiscences about my experiences in the mission field . . . maybe anecdotes about family experiences."

HE LAUGHED at his memories. "I could do a hilarious story on our boats. We had an ancient $5 boat and I also rebuilt a boat that we dredged up from the lake. Both leaked, and guests—no matter how dignified—had to take off their shoes and stockings before going for a ride.

"One summer we had practically a fleet. We had the $5 one and the rebuilt one. I bought a used canoe and small motor for a grandson who was spending the vacation with us. It was his first taste of country life and I hated to foist off those old tubs on him. And then I was flabbergasted when a church group gave us a sleek aluminum boat with a high-powered motor. Perhaps they didn't think it dignified for me and my guests to go out barefoot.

"LET'S get back to home missions," Dr. Gerberding said. "There's never any rest in that field. The centers of mission work are areas where there is great influx of population. At present that is California and other Pacific areas, Florida, and the Southwest areas where the government's defense and missile work brings new populations. There are mission needs wherever there are population shifts . . . in cities, suburbs, huge housing developments, new industrial areas.

"One thing many people forget is that home missions don't always mean building a church from scratch or working in new territory. Old churches sometimes go on mission status. This happens frequently in big city churches, where the population fans out to the suburbs. Such churches may have to consider a completely different membership —perhaps different in race or nationality or social status—from the original.

"If you want to quote me, say that I've loved my work these 42 years. I'm convinced that home missions do a tremendous social work job by bolstering the character and the morale of people and communities. Home missions have a big part in the American scene."

THE LITTLE ROCK SITUATION NOW

There are many churches in Little Rock. Why couldn't they save the city from its big trouble last fall?

By CLARENCE W. RHODA

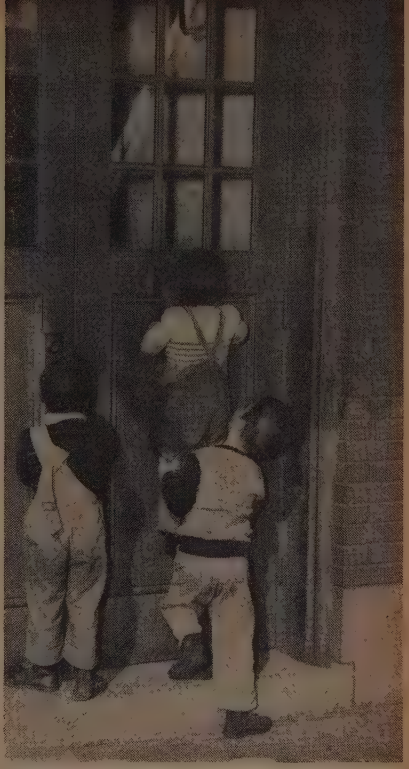
A WOMAN FROM Pennsylvania asked me: "What were the churches of Little Rock doing during the troublesome days at Central high school?" I wish I could have told her that the churches, by their heroic efforts, had solved the problem.

Of course she knew, as well as I, that such was not the case. Yet the question about the churches is significant because Little Rock, more so than most other towns in the United States, is a city of churches.

Here are found more and larger congregations than in the average U.S. city. Several, of which I have knowledge, raise annual budgets of well over a quarter-million dollars. One church has a staff of thirty-seven full-time workers.

Baptists alone have seventy-seven congregations, with the Methodists a strong second. Altogether there are nearly two hundred churches in Little Rock, a startling figure when comparisons are made with other cities. For instance, Philadelphia, Pennsylvania—which has twenty times the population of Little Rock—has nine hundred churches. To be on a par with Little Rock it would need 4,000.

IN THE ORDINARY SENSE of the word there are practically no "unchurched"



DOORS CLOSED TO NEGRO CHILDREN

people in Little Rock. So keen is the competition among the churches that a newcomer to the city is besieged with solicitations. Every salesman not only peddles his own brand of milk or dry cleaning but also his church. Never have I seen such eagerness on the part of lay people to bring the newcomer to church.

The church is such a part of the life of Little Rock that it forms a major topic of ordinary conversation. Everywhere one goes—on the bus, in the stores, on the street—people talk about their church. Yet, having said all this, the churches were helpless and weak during the crisis at Central high school.

Mr. Rhoda is pastor of a United Lutheran church being organized in Little Rock.

This was understandable, for the churches were caught in an awkward squeeze. All were shocked by the violence and rioting that took place. They deplored the recklessness of the radical few. They felt that something should be done to combat the lawlessness.

But what? They could not take a stand for integration because they do not believe in it. Yet they did not want to lend encouragement to the segregationists who were causing the trouble. So they did the only thing they could, they set aside a day of prayer.

From our point of view, this only stirred the troubled waters. While one group of churches was praying for peace and reconciliation, another group was praying for the separation of the races.

THE SITUATION is indeed strange. Practically nobody here believes in integration. Yet there is conflict between groups of people who believe in the same but differ violently over the means of maintaining and preserving segregation.

Those who stand for law and order represent, by far, the larger group, characterized by the sentiments which one of the high school teachers expressed to her class. She said she felt sorry for the Negroes, but she certainly did not believe in integration. Nevertheless, as long as it was the law of the land, she would abide with it.

The spokesman for this group is the morning newspaper, the Arkansas *Gazette*. By its insistence on obedience to the law, and its opposition to Governor Faubus and his tactics, it has stirred the aggressive minority to a frenzy.

I have before me a copy of the morning newspaper of Dec. 13 which reproduces a letter sent out to many stores and business concerns in Little Rock. Addressed to the advertising departments of each business place, it contained this paragraph: "A crusade, using not one approach but many, lasting not one day or month, but many days and many months, is to be launched not only against the *Gazette* but against your store as long as it advertises in the *Gazette*."

BY RUTHLESS TACTICS, the small aggressive and vocal group of segregationists are causing all the turmoil. Little Rock, on the whole, is a quiet, friendly and peaceful city. If the issue at Central high school had been left up to the majority of the citizens, the Negro students, though not wanted, would have been quietly accepted.

Jim, a member of our congregation and a student at Central high, informs me that in the school itself, the students have caused very little trouble. At first, caught in the emotional surge of milling crowds and troops outside the high school building, the students jeered the Negroes as they entered. But that no longer occurs.

Some friendly gestures have been extended to the Negro pupils. Jim informs me that many students would like to be more friendly, but hesitate to do so for fear of social pressure. On the whole, the students have behaved better and more peacefully than the adult groups who gathered outside the school and "fired the shot heard round the world."

LITTLE ROCK did not deserve all this notoriety. It was but a pawn in the hands of opportunists on both sides of the integration question. Actually this city had enjoyed excellent relations between the races and was considerably further on the road to integration than most southern cities. Few cities anywhere can show a better record of slum clearance and improved housing for the Negro. In public transportation and in industry,

MINISTERS TRY TO BRING PEACE IN LITTLE ROCK
Roman Catholic, Episcopal, Jewish, and Methodist clergymen led the effort

ntegration was already an accomplished act. And in most instances, schools for he Negroes are equal to the schools for white children.

Now all this progress and good work has been set back many years. Not only are the natives divided into opposing camps, and tensions heightened between whites and Negroes, but old wounds have been reopened.

The "Yankee" is blamed for all the trouble. The cleavage between north and south is again as wide as in reconstruction days. A girl who attends a teachers' college in Arkansas was quite upset when one of her teachers, speaking to the whole class, said, "I hate the Yankees. If there are any in this class, they'd better leave now because they won't pass his course."

These things are not mentioned in criticism of the southern point of view but to point up the gravity of the situation. In much of his grievance, the southerner is justified in his attitudes. I have come to understand his point of view and to sympathize with much of it. During my one year of residence in Little Rock previous to the Central high school incident, I saw and experienced more good will and kindness between the races than in all my years in northern cities.

NO OUTSIDER can possibly understand the problem as it appears through the eyes of a native. Many Christian people believe it is not God's will that the races should be segregated. But just as many believe it is God's will, and they are sincere in their beliefs. Thus the issue cannot be settled on a right-or-wrong basis.

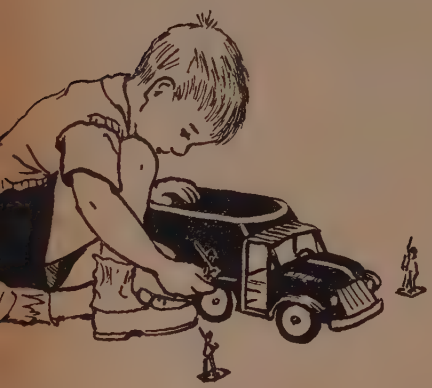
My conviction is that two things must happen before there is much hope for a peaceful solution. First, there must be an honest attempt to try to understand the other person's convictions and point of view. In plain words, we all need more Christian charity in our communication with those who differ with us.

Second, the problem must be removed from the realm of politics and outside pressure groups who seek only their own advantage. If Little Rock had been left to carry out its program of integration as planned and charted over a two-year period of careful study and evaluation of all the factors involved, everything would be peaceful today.

Two and Two Are Four—Sometimes

A STORY ABOUT A LESSON IN PRAYER

By VILLETTE AAGESON



IT WAS A CHILL morning and the rain fell heavily. Yet in twos, and sometimes singly, the women were arriving, filling the pleasant room.

This was the faithful flock, and their pastor knew them well. There was Mrs. A. with her knitting in a perpetual state of half-completion. He supposed she must finish something and have another piece half-started by the time he saw it again, at least once in a while. But her trademark was a full ten inches of work prisoned to her busy needles.

Mrs. B. was on time. She was always on time, yet she gave the impression of being late, or of being due somewhere else. But she was there, and no one could deny that. Her voice rang through the room.

THE INVOCATION was quickly said. The lesson in this study group was difficult, simply because it concerned a passage of the Bible with which everyone was completely familiar. The pastor read the scripture lesson and then paused to pray silently, while his hands assembled papers and the room shifted a little as the women settled into position for giving attention to his words.

Mrs. K. had slipped quietly into the room somewhere between the opening prayer and the scripture lesson. Mrs. A. had been looking sternly at the doorway. Mrs. K.'s tardiness had not escaped her. What a jewel Mrs. A. was. She kept the women in line and distributed the work for the coffee hours and men's suppers and luncheons and family dinners with top efficiency. She gave no thought to herself. The time she wrenched her knee and everyone expected her to be hospitalized at least a week, she was in church the next day handling a crutch like an expert.

HOW COULD Mrs. A. be expected to understand the simple truth of Luke 18:9? If you asked her if she felt righteous, she would be the first to say she knew her faults. If you suggested, very carefully, that she might appear to despise others because she so naturally dominated wherever work needed doing, she would say, "Somebody has to push and I'm a pusher," and you'd know of course that she was right.

"Mrs. A.," Pastor X. said, "I wonder if you can tell us something about how you pray?"

It was a blunt question. Pastor X. surprised himself when he asked it. That he should have so boldly asked his outstanding Pharisee a question like that set him trembling.

Mrs. A. put down her needles and ose to her feet. She would be equal to his—as she had been equal to every ther situation. But her words amazed im.

"My praying goes along with working, astor!" She held up the knitting. There's a prayer here in every stitch. ometimes I've worried about that. I go round all day, calling on God. I'm fraid I order him around as much as I rder everybody else. In church when 's quiet and I'm supposed to pray—I an't! Not really pray, that is. Oh, I say he words and I think them through—I ell myself what to do—but I don't!" he sat down again, sighing, and resumed er knitting.

THE ROOM was silent except for the licking needles.

"Mrs. K.?" the pastor asked.

The little woman near the door did ot rise. "I think it's wonderful to pray ll day in everything you do, Mrs. A. My mother . . . was like that. She always old us never to worry about God taking rders, or resenting them. He knows what's right all the time and that's more han we know. If we catch ourselves elling him what to do, Mom always said, ust stop awhile and listen. I find a real good place to listen is in church—not to you, Reverend X.—that is, I mean . . . oh *dear!*"

The laughter brought the group together and Mrs. A. took another look at Mrs. K. as if seeing her for the first time. Mrs. K. had never quite won the church matriarch's approval.

Mrs. K. did not serve the first time she was asked to do so at coffee hour. Her family didn't even attend the picnic. When they came to the potluck, they didn't bring any food. Oh, it was all right. There was plenty for everyone.

A FLURRY at the door brought buxom Mrs. Q. with—heaven forbid—the twins, galoshes, umbrellas, and a little red truck on a string. Susie Q. was blonde and dimpled and might have been her own mother in miniature. Bobby Q. was the pride of the Marine Corps at three. Mrs. Q. was full of hoarse apologetic whispers, big smiles, and the intermittent rat-a-tat-tat of "don't do that!" for her twins.

Somehow order was partially restored with the twins in the front row and already on the floor (with the truck). Mrs. Q., her hat a little awry, paged through the study booklet to find the right page.

What had promised to be one of those rare moments to which a pastor looks forward when barriers are dropped and a group relaxes to a truly sincere study was now shattered.

"We're very glad to have you," he said mechanically. "And of course we understand—you're to be commended for making the effort to be here on such a day." He knew the others were adding—"And with children."

"I'll read the scripture lesson again."

As he did so, Reverend X. felt himself compelled to watch the small boy—now practically at his feet. He was well behaved, quiet, absorbed. Susie, his little sister, sat very still too, her eyes fixed upon the pastor. These children had been told to be quiet. Even though they were just three years old, they knew enough to do as they were told.

IT WAS WITH difficulty that Pastor X. returned to the subject. The matter under discussion was prayer. The prayer life of the individual. And these children had upset the whole plan!

To play a little for time, the good reverend asked the ladies to open their Bibles and read with him the verses following Luke 18:9-14.

"Now they were bringing even infants to him that he might touch them . . . "

"Will you read on, Mrs. B.?"

Reading the scripture lesson was always a pleasure for Mrs. B. She had a clear, expressive voice and she had once studied dramatics. Furthermore, she liked to read aloud. But today her voice seemed altered, her attention strained, and as she finished verse 17, her eyes seemed brighter as with hidden tears.

Reverend X. had not planned to say what he said next. He spoke to Bobby, softly, and he said—"How many men are riding that truck?" Bobby didn't even look up from his play. "Fwee of 'em in fwont, and fwee in back. 'S too heavy, they gonna get stuck in the mud, but this here's a four-wheel drive, they'll clear it."

THE LITTLE red truck was a common variety. Reverend X. looked down at the boy in a wonder that transfused his face. The women in the room seemed to hang on to each word he said. As he spoke, he knew he had been given no foreknowledge of the trend his remarks were going to take.

"Jesus must have been a little weary, I think, when they brought the children to him. He was talking to literal-minded self-righteous men who wanted the two and two of making the four of heaven! He had been talking about prayer. He had been trying to tell his friends how to pray. Now here before him were these little children, and really, they have the answer.

"Mrs. A. is not so far off the path, giving God orders! When we pray we cannot give it half a heart unless we bring to prayer the supreme ingredient of imagination. Watch the little child at play. A truck four inches long can be a mighty tractor plowing through a sea of mud, and it is that tractor when the child wills it so. It takes a contrite heart, true humility, supreme love, and deep confidence to rise to God with a prayer that his will be done."

"MRS. B.?—"

She had given a sign, her bright blue eyes wet with tears. She rose to speak.

"I want you to know, Pastor, that I am here this morning because I just couldn't keep from coming. That's really the way I'm here any time."

She looked around her, with just a shade of defiance. "I've wondered about church—and church people—and myself. It seems to me anyone belonging to a church sets himself in a showcase advertising to the world that he is a Christian. How many women here know the conditions in our town's home for the aged, know them personally, I mean? Would you think that in this city anyone would starve? Well, I found an old couple too proud to ask for relief, living a week at a time on one loaf of bread.

"Prayer! Yes, we've got to know how to pray, but Pastor, it's like Mrs. K. just said, we have to learn to listen. We go around all day calling on God, some of us, or calling on anybody and anything that's in our way, and God's a gentleman, he's not going to interrupt! Is he? We never stop going long enough to listen to what God has to say!"

"WELL, I DON'T like that talk about old people and the starving! There isn't a person in this room that doesn't contribute to the poor. None of us would ever turn anyone in need away from our door. But to blame bad conditions and social ills on church people is unfair."

The interruption came from old Mrs. J. She believed that all women everywhere ought to put their whole minds to their homes and their churches and leave the community ills to the men.

. Reverend X. reached down and picked p Bobby and set him before the women, is truck still in hand.

"I want down, I want down," the boy creamed. "Can't you see, I got to rescue my soldiers!"

Three little plastic soldiers, not more nan an inch high were prostrate in Bobby's sea of mud. Bobby was hero. he men's supreme salvation. Reverend X. set Bobby back at his play.

"Except you be as a little child. . ." ie intoned.

"Well, did you ever!" said Miss P., who had never married and usually regarded children as pigmy monsters. That boy didn't even notice the interuption. He's back at his play as if nothng had happened, his mind on one track —getting that truck out of the mud and rescuing his men."

"Maybe that's what prayer is . . ." Mrs. A. said thoughtfully. "Keeping your mind on one track . . ."

"And rescuing the needy," Mrs. B. said mportantly, and with emphasis. Mrs. J. vinced, and so did Reverend X. The group was getting out of hand.

"And I don't like the idea that God doesn't interrupt, as if he's too polite to break in." It was Mrs. Q. this time with an earnestness completely out of character. "I think it's just the opposite. God does interrupt. Except by his grace we could never come to him."

As usual, it was Mrs. A. who brought order.

"Bobby!" she spoke authoritatively. He put down the truck and came to her. She was his teacher in Sunday school. "Where'd you get that truck?"

"My daddy. He 'splains to me all about trucks. See, the two fwont wheels won't do nuffin if the back wheels is in mud—unlessen the truck's got fo-wheel drive. Then all the wheels work like everything and it comes right out!"

"Im not sure," Reverend X. said, concluding the session, "but I wonder if any of the rest of you feel as I do that we've had an object lesson here from little Bobby and his fo-wheel drive. I'd like to put it in better words, and maybe I will, in a sermon some day.

"God does interrupt, but are we always ready to pay attention? God does speak —but do we answer? God does explain, but do we understand, or even try to see for ourselves if what he says is so?

"Church is to many people many things. For Mrs. A. here, it's working for the church's own family. For Mrs. B. it's getting the church's family to accept responsibility for the world. To Mrs. K. it's for listening—not necessarily to me," he paused at the smile his words roused, "but it's the drive—the long pull with all members working together—that lifts us up! It's the power of prayer at work that saves us from the sloshing mud. Yes, Bobby, you've done us a service this day."

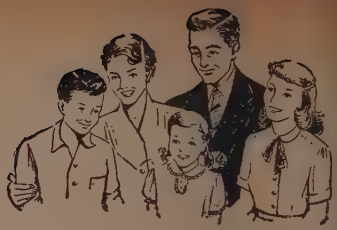
The little boy looked up at the pastor as well as he could with his mother pushing his arms into the sleeves of his raincoat.

"G'by!" he said, "I had a weal nice time."

It was raining harder than before, and the women squealed and spluttered, dashing from doorway to car, sharing umbrellas. Reverend X. could see their departure from the window of his study. Mrs. B. had intended to make it downtown in time for a meeting of the League of Women Voters, but she did a surprising thing. She insisted that Mrs. K. and Mrs. A. come downtown with her for lunch. "I'll make my report later," she explained. "It's time we get acquainted and there's nothing like a rainy day for that."

FIVE MAKE A FAMILY:

Midwinter Stroll



CLAIRE WAS a little early when she stopped by, so I wasn't quite through dressing. I had removed my hair clips but hadn't brushed out the curls.

"Mercy," she exclaimed, "you look like that woman we used to hear about in school. You know the one whose hair was all snakes."

"Now don't sound snooty just because you are one of those people who don't have to improve on nature to keep from scaring people. What's new at your house?"

"Nothing at the house, but I've had a letter from Chuck that has worried me a little."

I BRUSHED vigorously, and she went on, "He is going through another of those times when he isn't sure he should go into the ministry after all."

"He's been through them before, hasn't he? And he always seems to come up with the same answer. It's a big decision. No wonder he has to keep going over it."

"Of course it's a big decision. But is it any bigger than the decision to become an engineer or a doctor or a businessman?"

FOR A MINUTE I hadn't an answer. "Maybe not, but it's more—well, more sacred, isn't it? I mean, in other vocations a person wouldn't have to feel quite so sure that God had called him."

"That's what Pastor Sym says is such foolishness. All vocations are either what God wants you to do, what you are fitted for, or they aren't. Deciding to do *anything* must take into account the abilities God has given you, the worthwhileness of the work, and your own inclinations. To decide on running a hardware store like Charlie or being a postman like Dan is just as important as deciding to be a minister."

"I don't know about Charlie, but I don't think Dan ever really decided on his job. It just sort of happened. A job was open when he needed one and he took it. He's been at it ever since."

"I know. It was pretty much the same with Charlie. During the depression it was hard to get any job. He was lucky to get into a hardware store that didn't go under. Then later, he decided to branch out for himself."

"Well, both men got into good, honest work that contributes to the wellbeing of the world. I think they're both doing what God would want them to do."

"I suppose so."

SHE PICKED UP my hand mirror and checked on the back view of her hat. "You look just sweet, Connie. We'd better go."

"Right. I promised Mrs. McIvor I'd be early and give her moral support. You'd think presiding over her first ULCW general meeting was worse than being presented at court. But she'll do it beautifully, I know, and I'd probably be just as nervous, if I were in her shoes."

"You would not. There's nothing to it if you follow elementary rules of parliamentary procedure. The department

secretaries and circle chairmen do most of the work. I think it's time we stopped putting you on the nominating committee and made you try it!"

"Claire Mawson, if you ever suggest such a thing, our friendship is over." I tucked my hand under her arm as we went down the walk. "I've all I can do now."

"I know. And I think you did a wonderful job on the nominating committee. You've got a lot of new talent mixed in with enough of the old timers to keep things going smoothly."

CLAIRE AND I are in different circles and we compared notes for a while. The day was so springlike we practically strolled as we talked. Gradually the conversation turned back to Chuck.

"I suppose I shouldn't worry. But it was quite a disappointment to Charlie when Chuck decided he did not want to carry on at the store. Charlie had felt he was not only providing a living for us but building something that Chuck could carry on—a business to be proud of. However, his own feeling for the church is so strong that he swallowed his feeling and entered wholeheartedly into Chuck's plans. So did I. Now I can't help thinking that Chuck feels we are trying to push him."

"Oh, Claire, that's nonsense. I've often admired the way you allow your children to be people in their own right, not little rubber stamps of you and Charlie! Surely Chuck wouldn't feel you were pushing him—especially when it was his idea in the first place."

"I hope not, but it is so hard to know when you are doing the right thing."

"Of course. My children don't need to be as old as yours to know that! You just have to do your best and—"

"And have faith in God's guidance—and his forgiveness when you do the wrong thing. I know. But that is so much easier to say than to do."

"HOW WELL I know that! I've had plenty of qualms about my own youngsters and the way Dan and I are raising them. But just when I get pretty excited, things always straighten out."

"I know they do. I should have learned by this time. I think the thing that really bothers me is that I feel as though I'm turning two directions at once. I want Chuck to make the right decision—and I want Charlie to feel satisfied about it, too."

"He will. If you do. No, don't look at me like that. You can't help feeling responsible for whatever Chuck decides. But you can't decide it for him. You must let go and let him work it out." I stopped. "Sorry if I sound preachy. Maybe the pastors would like me to take over on Sunday."

CLAIRE LAUGHED. "Here we are at the church. Perhaps you could try it over from the pulpit? But thanks. It's good to have someone to talk with. I hate to risk worrying Charlie. I don't know whether you realize it, but he isn't a bit well."

"Charlie? Why, he seemed the picture of health and happiness on New Year's Eve!"

"Couldn't you tell that joviality is all on the surface? He puts it on like a clean shirt when we go out or have company He —."

Doris Detrand's voice interrupted. "Hi, you two. I've been trying to catch up with you. I want you to meet my new neighbor, Sigrid Mears."

Confidences were over. We slipped into the role of welcomers, as we have so many times before.

LUTHERANS AND "BISHOPS"

A LOT OF PEOPLE have been following with much interest the reports on progress toward Lutheran unity which has been made in recent years. It is beginning to look as if we are getting closer together. In another four or five years the "57 varieties" of Lutheranism may become "the big three."

Just before Christmas the Joint Commission on Lutheran Unity which is laying the foundation for what may be the largest body of Lutherans in America had an important meeting. One part of the report made me wonder if the members of the Joint Commission hadn't suddenly seen a skeleton behind a closet door and quickly slammed the door shut.

THE COMMITTEE overwhelmingly voted to reject the use of the title of "bishop" and retain in its stead "president." For a lot of people the title "bishop" conjures up all sorts of popish notions.

Some readers of THE LUTHERAN weren't happy to see their old friend Rajah Manikam, now head of the Tamil Church of India, pictured recently in all of his episcopal regalia: mitre (a bishop's hat), cope (an embroidered mantle or cape), crosier (a staff like a shepherd's crook), and bishop's cross.

But what about *Bishop* Ordass of Hungary, *Bishop* Lilje and *Bishop* Dibelius of Germany? There are also Austrian Lutheran *bishops* and *Czechoslovakian bishops*, Danish, Norwegian and Icelandic *bishops*, not to mention *archbishops* of Estonia, Finland, Latvia and Sweden.

THE TITLE OF "bishop" isn't peculiar only to the liturgical churches. To be sure there are Roman Catholic, Episcopalian and Orthodox bishops, but there are also Methodist, Moravian, Brethren, Evangelical Congregational, and Church of God bishops.

Isn't it time we took a good close look at this title and find out why we don't like it? In the Bible there are several references to it. Its use comes from a Greek word, *episcopein*, from which comes *episkopes*, "bishop" or "overseer."

The English word "episcopal" thus is one which is used to describe a system of church government presided over by bishops. The Protestant Episcopal Church in the U.S. then is a church with bishops, as was the former Methodist Episcopal Church. Presbyterian churches take their name from another Greek word, *presbyteroi*, or elders, from which derives the English word, priest.

The difference between these two offices in the scriptures isn't clear and many scholars agree that they were used interchangeably. By the second century a system developed in which the bishop was the chief minister of a church and under him served the presbyters or elders. Thus the word "bishop" meant one who was in charge of overseeing the church's life. St. Paul in his first letter to Timothy (3:1ff) describes the necessary qualifications for a bishop.

WHEN CHRISTIANITY was officially recognized by the government, the position of the bishop grew in power and prestige. The office of bishop took on the appearance of a feudal ruler. By the time of the Reformation his power was second only to that of the prince, and in many places he was more powerful.

The Lutheran confessional writings are full of references to the bishops and these references generally express dislike. The Reformers were opposed to the bishops themselves and not to the system.

I do not find in the *Book of Concord* one reference which denounces the episcopal system of government. One writer says that Luther tried to unite the evangelical churches of Germany under one chief bishop, and so to develop a German episcopal church. Such a system, of course, was to be founded upon the theology of the Reformation. The bishops themselves would not accept this.

THE RESULT in most of the Lutheran churches after the Reformation was the creation of new forms of government. Only a few retained their bishops, who of course had swung over to Lutheranism. Some titles conferred upon these new leaders were: *Landessuperintendent, Oberhofprediger,* and *Senior.* The years since the Reformation have seen a return to the older biblical title and today most European Lutheran churches have bishops.

In our land with its properly strong emphasis on democracy, the title of bishop has not been used among Lutheran groups. People fear ecclesiastical dictatorship.

Personally, I see no fear in such a use. The average bishop in the Protestant Episcopal Church has less authority than most of our synodical presidents. Certainly constitutional provisions can safeguard the kind of church polity we desire, and our "overseers" can still bear the title "bishop."

The church is the church, and I for one prefer the titles which remind us of that fact. There are certain words in our vocabulary which belong no place but in the church. One would never think of calling the head of General Motors, or of an advertising company, or even of the nation itself "Bishop So-and-so." Why must the church confer upon its chief officers a title which is used in almost every form of government throughout the land? There's only one appropriate title, "bishop."

THE CHURCH TODAY is a vast machinery of organization. From the local parish, through the synod to the top administrative offices, our pastors and church officers devote an overwhelming amount of their time to matters of administration. This is particularly true of synodical and church presidents.

But as "overseers" they are also the spiritual heads of their respective churches and synods. Of course simply changing the title of these "overworked bureaucrats" won't change their labors. But as bishops they may be reminded a bit more forcefully from time to time that theirs is still first and foremost a ministry in the church of Jesus Christ.

The report on Lutheran unity says that its work isn't finished. Perhaps this matter of titles will get a fresh hearing. I hope so. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Oedipus Complex?

QUESTION: A few days ago a close friend had lunch with Frankie and me. Before she left, while Frankie was napping, Eunice confided that she believes Frankie is too closely tied up with me

emotionally. This has worried me. I don't want an Oedipus Complex to develop. But when I give special attention to his father Frankie has a habit of creating some kind of disturbance.

REPLY: The Oedipus Complex is more a fiction than a fact. The idea originated with Freud, and, as so much of psychoanalysis, it is, after all these years, no more than an unproved theory. Experimental studies have not confirmed it. For instance, the experimental investigation by Terman found no evidence that boys favor their mothers or girls their fathers, but there is a slight tendency for both to turn to the mother.

Since the child has been with you so much, in the absence of his father, it is only natural that he should feel a close tie with you.

Give no encouragement to development of a too close tie, but encourage the boy to stand on his own feet, and let his father give him as much companionship as possible.

Off-again, on-again marriage

QUESTION: My wife and I have had many conflicts during the years of our marriage. Both of us have rather strong tempers, and we have dealt a good many blows. Edna has a good mind, and uses it to make things unpleasant for me. Several times she has walked out and threatened court action, but later she has come back and for a time there was a degree of peace. Now she's gone again.

Each time she left I was determined it should be the last, but I became very lonesome, as did she, and she came back. The two children are here, and it is quite a responsibility to take care of them and carry on my work. Our daughter, now eleven, practically disowns her mother, for she has seen enough of her performance. In spite of it all, I'd like to hav Edna back, and make another effort t get along together.

There is another man in the case. H brings her to visit friends a short distanc from our home, and sometimes I se them together. It gives me a woe-begon feeling, but it seems impossible to d anything about it. I have written her fou times, but she ignores my letters.

I told the pastor about the problem and he had a long session with Edna There were no real results—he only re marked that the two of us see things ver differently. It seems impossible to get m feelings or ideas to her now—perhap we could iron things out if we could ge together for a candid talk.

REPLY: A number of items ev dently are missing in your account o the trouble. Until both of you ar willing to be honest, and both have real desire for a lasting reconciliation little can be done.

It appears that there is little chanc of having both of you face the realitie without the guidance of a qualifie counselor who will talk matters ove with both of you separately as often a necessary, and then have one or mor sessions with the two of you togethe I am suggesting the name of such counselor. But remember that a coun selor cannot force any decision. H can only help you to come to see th whole problem objectively and b ready to take the step of reconciliation

In the meanwhile study yoursel honestly and thoroughly, and try t determine clearly and without reser vation what errors of your own hav helped to produce the trouble. Th counselor will help Edna (and you) t do the same. If both of you honestl desire reconciliation you can have it.

BOOKS

LUTHERAN MYSTIC

Sunrise to Eternity. By John Joseph Stoudt. University of Pennsylvania Press. 317 pages. $5.

This is a beautiful book, printed on good paper, with good arrangement of the print on the pages.

In a preface by Paul Tillich, it is pointed out that it was about time for "an extensive, scholarly, and readable book on Jacob Boehme in English." And one suspects that it may be a long time before we get another such competent book on the life and thought of this great Protestant mystic.

Fortunately it is not just a book on the life or the history of the times of Boehme. It is also a serious and critical study of the mystic's concepts and theology. The author has used new sources and new manuscripts, and by a generous use of quotations from Boehme's works and many paraphrases of Boehme's writings, has given us an excellent presentation of this mystic's thought.

Some of the stereotypes concerning Boehme are challenged by this fresh study and we find that we are not only dealing with a humble man who had a great experience, but we are also dealing with something much more far-reaching. Boehme was not just an ignorant shoemaker who saw the "sunrise to eternity," and then cast it in obscure forms of symbolism which are almost unreadable in the twentieth century.

Stoudt has unearthed an evangelical core in the thought of a mystic who has oftentimes been looked upon as being extremely vague and obscure, to say nothing of the charges of heresy against him. Stoudt says: "Boehme . . . was born, bred, and buried a Lutheran. This was the most significant fact about him. He may have strained its strictest orthodoxy; he may even have strayed in a few details; but even throughout his alchemical period he did not wander far from the *Smaller Catechism* of Luther. And even his rebellion against self-appointed guardians of orthodoxy was shared by Luther."

Boehme's basic insight, which is an ancient proposition, was that in Yes and No all things consist. This dialectic drove him on his way until he was able to discover some unity between or beyond these opposites through his own deep experience of redemption and a new birth. He did try to use the language of medieval alchemy and the jargon of the theosophy of his time. This can best be seen in his famous work, *The Signature of All Things.*

But for all of the obscurity in that kind of an approach, Stoudt maintains that Boehme came through to a simple and profound Christian faith. Stoudt's chapters on Man and Redemption, and his Epilogue, are particularly able and persuasive attempts to demonstrate the fact of the basic evangelical faith in the life and thought of Jacob Boehme.

Boehme, as is apparently typical of German mysticism, was not very sympathetic toward the institutional church and the ecclesiastics. The mystic insisted that Christ through his death and resurrection must come to dwell in our hearts and so be the basis for the redemption and renewal of each man. Boehme is like many another mystic whose deviations from orthodoxy led to persecution by the church. If we trouble to understand and take seriously this mystical theologian with a Lutheran background he might be a challenge to our church today.

EARL T. KNAUS, JR.

Philadelphia

GALILEAN BACKGROUND

Jesus In His Homeland. By Sherman E. Johnson. Scribner. 181 pages. $3.75.

This book is not another biography of Jesus, but "a study of Jesus in the light of his geographical, cultural and religious background."

Beginning with a physical description of Galilee, the author goes into the political and social milieu of that region in Jesus' day. The evidence indicates that, while

Jesus was sympathetic with his neighbors in certain matters of controversy between them and the Pharisees, he was not a "Galilean" party man. For example, he did not display the hostility of the "people of the land" to rabbinical scholarship as such.

One quarter of the book is devoted to a discussion of the Dead Sea discoveries—comparing and contrasting our fuller knowledge of the Essene Sect, first with the early church and then with Jesus himself.

In the latter half of the book the author grapples with the problems of the development of extreme hostility to Jesus and the paradox that he who rejected the way of revolution was crucified as a revolutionary.

The concluding chapter, "The Incarnation and the Problem of Jesus' Individuality," is the most positive in the book. Here the author offers a strong testimony to his faith in the incarnation and atonement as "the supreme example of the activity of God in history."

Dr. Johnson states that the book was not written for scholars; yet it embodies a great deal of what recent scholarship has to offer. For the discriminating reader who would like a good summary of the bearing of recent critical scholarship on "those things which are most surely believed among us," this book will be of interest.

Plainfield, N. J. J. EDWARD GONZALEZ

PSALMS AND GREGORIAN CHANT

Psalter in the Temple and the Church. By Marie Pierik. Catholic University of America Press. 101 pages. $3.

This book is by a respected Roman Catholic teacher who has written three other books on Gregorian chant that have become widely used.

This book is actually two booklets combined into one. Part I is a traditional approach to the Psalms. It deals with the titles and authors of psalms, terms for certain types of Hebrew poems, the historical situation which occasioned the writing of psalms, the contents of psalms, acrostic psalms, and the type of musical accompaniment to psalms.

Of particular interest is the section dealing with the liturgical use of psalms and the chapter on the "Music of the Temple." The modes of Semitic music, and form and rhythm in the music of the Temple, give an interesting background for the study of Gregorian chant which had its roots in Hebrew worship.

If the second part of the book had been treated as a logical outgrowth of the first, instead of an independent study of Gregorian chant, the book would have been of greater value. However, the second half, even as an independent study of Gregorian, is valuable. After a brief summary of the origins of Gregorian chant, Miss Pierik analyzes in great detail the nature of chant and the correct method of rendition. Many practical suggestions are made and are amply illustrated.

It is not the kind of book one reads for entertainment. It is to be studied as a background for and as a practical help in chanting.

L. DAVID MILLER

Wittenberg College

BAINTON ON SEX

What Christianity Says About Sex, Love, and Marriage. By Roland H. Bainton. Association Press. 124 pages. 50 cents.

The history of Christian opinion about marriage is traced from New Testament times through the early church, medieval period, reformation, and modern times. There are three types of opinion—sacramental, romantic, and companionable, Dr. Bainton points out, and there is no reason why all three should not be blended for an adequate understanding of marriage.

Few American writers can dash through history with such assurance, skill, and grace as Dr. Bainton. In a book not much exceeding 15,000 words he condenses a great body of information that most scholars would be unable to present in less than ten times that many.

This is one in the "Reflection Book" series, published by Association Press to convey ideas of first-rate writers to a wide audience at a low price.

overseas

American joins Oxford faculty as first Lutheran theological professor

ENGLAND: London. Dec. 20.—A Lutheran theological professor from the U.S., Dr. Robert H. Fischer of the Chicago Seminary, is on the Oxford University faculty this winter. He is the first Lutheran tutor at Oxford in modern times. He began his work at Mansfield College, in the term opening Oct. 13, with four Lutheran ministerial candidates. Two are Latvians, one is Estonian, and one Lithuanian.

The Lutheran Council of Great Britain, formed to co-ordinate a ministry to approximately 40,000 Lutherans now settled in the islands, had for years felt the need of training in Britain the ministers who will serve in Britain. After planning by the Council and by Lutheran World Federation authorities, the Federation's Department of World Service agreed to support a Lutheran tutor at Oxford. Mansfield College, the Congregational theological school at the university, agreed to accept the Lutheran tutor into its faculty.

Mansfield's distinguished principal, Dr. John Marsh, enthusiastically endorsed the Lutheran tutorship at his college as a step in the direction of assembling an ecumenical faculty.

In Oxford the appointment of a graduate from another university to a college tutorship does not of itself secure membership in the university. Dr. Marsh therefore took steps to gain recognition for the Lutheran tutor. He successfully petitioned the university's Hebdomadal Council to grant Dr. Fischer the status of Master of Arts for the duration of his service at Oxford.

Though this action is not equivalent to the conferring of an honorary degree, it means that the university has recognized Dr. Fischer as a member of the faculty, with the privilege of publicly announcing courses of lectures.

Dr. Fischer is offering lectures and seminars on Reformation history and Lutheran theology, open to university students generally. He will tutor Lutheran students in subjects pertaining to the Lutheran ministry for which they could not otherwise obtain guidance at Oxford, and will serve as their unofficial "dean" in Mansfield College.

KEEN DISCUSSIONS of the place of women in the church have spread from the continental churches to the British churches. A recent meeting of the British Council of Churches voted to continue the work of a special committee on the relationship of co-operation of men and women in the life of the church.

The report said it is doubtful whether the church is taking into serious account the rapid changes in the relationship between the sexes and the changing status of women in modern society. Many women are discouraged from advanced theological study because, apart from teaching, the churches in this country are unable to use the few who were trained, the report stated. It proposed this question for discussion: "Is the ordained ministry impoverished in that the special gifts of women are not included in it?"

The reaction of the Archbishop of Canterbury was, perhaps, a general one when he asserted that he would not, at this moment, raise the question of ordination of women in the church because it is an academic question at present and it would incite controversy which would last for years.

Construction Begins on Lutheran General Hospital

By JOHN E. COOPERRIDER

CHICAGO—Ground was broken recently for the new Lutheran General Hospital in Park Ridge Manor, a suburb northwest of Chicago. More than 2,000 civic and religious leaders took part in the ceremony.

Illinois Governor William J. Stratton was represented by Lieutenant Governor John W. Chapman.

The building, which will include a school of nursing for 100 students, will have an initial capacity of 200 beds, with another 126 beds to be added later.

It will be a five-story structure costing $5 million. An additional $850,000 will make the 126 extra beds possible.

The structure will also include seven operating rooms, nine post-operative recovery beds, a blood bank, and emergency, out-patient, X-ray and physical therapy departments.

Ownership is vested in the Evangelical Lutheran Church, but no financial support goes to, or comes from, the church body.

The hospital will be operated by the citizen Board of Trustees, which has operated Lutheran Deaconess Hospital in Chicago for 60 years. Approximately $4 million has thus far been committed to the project.

It will serve 18 nearby suburbs northwest of Chicago.

Home Appeal Exceeds Goal

LATEST REPORT on the financial campaign to raise funds for the construction of the first unit of the Homes for the Aging and Infirm in the Illinois Synod indicates that there is $430,000 in cash and pledges, about $80,000 more than original fund-raising plans called for.

This first home will be built adjacent to

ARTHUR RAYMOND STEES, JR., was ordained Dec. 8 at St. Paul's Church, Dixon, Ill. He will be a BAM mission developer at Rockford, Ill.

Shown with the ordinand at the center are *(from left to right)* Pastor George J. Curran of St. Paul's Church, Dixon, Illinois Synod President A. Howard Weeg who conducted the ordination service, Pastor Marvin C. Reichert of Grace Church, Peoria, and President Eldred H. Trede of the Chicago Conference, who preached.

Mission Developer ordained at St. Paul's Church, Dixon
Ordinand Arthur R. Stees will serve in Rockford, Illinois

e new Lutheran General Hospital. Ground expected to be broken sometime after the st of the year.

Christmas Pageant Postponed

ST. MARK'S CHURCH, Chicago (the Rev. Stephen Bremer, pastor), scheduled this ar's church school Christmas program and geant the Sunday following Christmas, parting from the general custom in this ea of having the program the week before hristmas. Pastor Bremer explained that e Christmas season for the church begins ith Christmas Eve and continues until piphany.

MT. ZION CHURCH, Litchfield, the Rev. ilbur M. Allen, pastor, recently pledged 10,000 on a goal of $95,000 for building new church and educational building.

THE REV. JEROME B. S. KAUFMAN was in-alled Dec. 15 at Holy Trinity Church, hicago, as institutional chaplain of the nited Lutheran Social Mission Society of linois. Pastor Ernest E. Habig of the urch officiated, assisted by the Rev. Har-ld W. Reisch, executive director of the ciety.

THE REV. ARTHUR L. MAHR, pastor of race Church, Chicago (ULC), was re-ntly elected president of the Lutheran inisters' Association of Greater Chicago.

GRACE CHURCH, Chicago, celebrated its 5th anniversary in the fall. President A. oward Weeg spoke.

EW YORK

Doctor's Degree Conferred On Mrs. Franklin Clark Fry

NEW YORK—Mrs. Franklin Clark Fry will eceive an honorary degree of doctor of umane letters from Wagner College, Staten sland, N. Y., Jan. 25. The presentation vill be made during a 75th anniversary ob-ervance by Dr. David M. Delo, college resident, and Dr. Frederic Sutter, president f the college's board of trustees.

Mrs. Fry, wife of the president of the United Lutheran Church, will be one of the

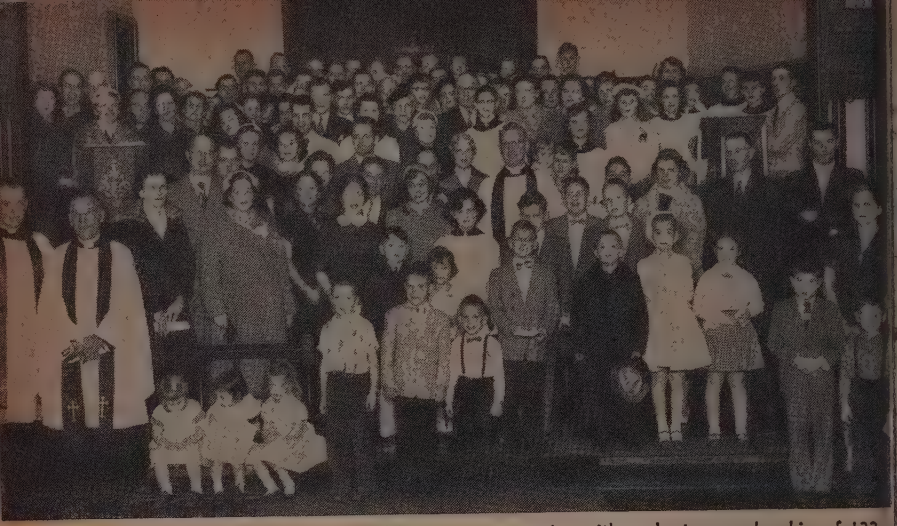
Mrs. Franklin Clark Fry
A doctor's degree is waiting

speakers at the anniversary convocation. Her topic is "The Church College and the Christian Woman."

Mrs. Fry, the former Hilda Drewes, is a native of New York City. She married Dr. Fry in 1927 while he was pastor of Redeemer Church in Yonkers.

Since 1954, Mrs. Fry has served as a member of the Council on Christian Higher Education in Asia. She was a sponsor of the women's planning committee of the International Christian University of Japan, has been chairman of the co-operating committee for Tokyo Women's Christian College since 1948.

She is a member of the rural missions co-operating committee of the National Council of Churches' division of foreign missions, and has held offices in the New York Synod's United Lutheran Church Women for the past seven years. Mrs. Fry is a member of Holy Trinity Church, New Rochelle, N. Y.



Horseheads mission is beginning its life as a congregation with a charter membership of 133
Organizational service was held in Holy Trinity Church, Elmira, which started the missio

A Mission Is Organized in Upstate New York

There's a Bright Future Ahead for Our Saviour's Church

By HOWARD A. KUHNLE

BINGHAMTON—In 1779, four years before Great Britain was forced to recognize the independence of the Thirteen Colonies, General John Sullivan waged a campaign against the six nations of the Iroquois in central New York. The war was exhausting for animals and men. When the horses could no longer stand the strain, General Sullivan disposed of them.

Ten years later, the first white settlers entering the valley came to the spot where the horses had been killed and saw the bleached skulls. They named the spot Horseheads.

Since that time over 150 years ago, Horseheads, N. Y., has grown into a bustling suburban community. Most of the growth followed the expanding economy after World War II.

A prefabricated housing company from Indiana chose the community as the center for its Eastern division. Westinghouse built an electronic tube factory. Other industrial corporations followed suit.

As more developments sprang up aroun the town, Holy Trinity Church in nearb Elmira began to think of starting a missio in the area.

In the winter of 1955-56, the Rev. Rober M. Ireland sent a group of surveyors. Th team, mostly women, covered all of Horse heads in the face of snow, rain, and mud Results were forwarded to the Board o American Missions, and the field wa stamped "Approved."

In February, 1957, the Rev. Dale L Soderberg moved in as mission develope and resurveyed the area. Prospects wer excellent. A parsonage had been purchase prior to his arrival. A house chapel wa under construction. A church site had bee purchased. Ground between the chapel an church site was donated to the congregatio by the local housing corporation, thus giv ing the mission approximately 900 feet o frontage along Route 14.

The first service followed March 31 wit 141 in attendance. Many of the worshiper

ad been painting and cleaning the building
or several weeks.

Since the chapel can only hold 100 per-
ons, two services have been held every
unday since last March.

On Dec. 8, the congregation was organ-
ed as Our Saviour's Church with a charter
embership of 133 confirmed and 206 bap-
zed members. Mission Developer Soder-
erg was elected pastor, and the first budget
f over $9,000, excluding BAM aid, was
versubscribed by several hundred dollars.
he benevolence budget alone was over-
edged by more than $600.

Taking part in the organizational service
ere, with Pastor Soderberg, the Rev. Albert
. Schilke, synod field missionary, Pastor
eland of Holy Trinity Church, Elmira,
nd Dr. Edward K. Rogers, stewardship
ecretary of the Pittsburgh Synod, who was
astor of Mr. Soderberg's home congrega-
on in Warren, Pa., when the latter was a
oy.

Many people from non-Lutheran back-
rounds have been attracted to the mission.
hey come from all walks of life. There is

Clergy taking part in Elmira service
astors Ireland, Schilke, Soderberg, Rogers

the general manager of the largest plant in Elmira, engineers from Westinghouse, insurance salesmen, factory workers and housewives.

A visitation committee welcomes each new family to the community and invites them to take part in the church program.

St. Mark's Church, Albany, Dedicates Memorial Organ

By CLAYTON G. VAN DEUSEN

ALBANY—The new organ at St. Mark's Church here, designated as a memorial to the Rev. Philip M. Luther, was blessed at a special service. Four pastors and three organists participated.

Conducting the service were Pastors Russell S. Gaenzle, Morris C. Skinner and Clayton G. Van Deusen, of Albany, and Walter P. Scherr, of Yorktown Heights. Organ performances were presented by James C. Ackley, guest organist, and the congregation's two organists, Mrs. Robert Gordon and Miss Anne Pfeiffer.

Pastor Luther had served for 18 years at St. Peter's Church, Albany, until his death in 1955. The congregation since was merged with Trinity Church, of which Mr. Scherr was pastor, to form St. Mark's. He continued until recently to serve the merged congregation. The church is presently without a pastor.

School of Evangelism Planned

FIRST CHURCH, Albany, will be host at a six-hour lay school of evangelism on Jan. 12, for pastors and congregational leaders of the Eastern Conference (except the Hudson Valley area). Pastors Eugene Umberger and Paul Henry are in charge.

TWO PASTORATES were concluded with the coming of the new year. Dr. H. D. Shimer, who has served the congregations in Argusville and Leesville as stated supply since he officially retired, has gone into complete retirement. The Rev. Howard Walker resigned from Atonement, Oneonta, to become pastor of Zion, Syracuse.

Ministerium Agency to Extend Services to Retarded Children

NEW RESOURCES have been made available to the Children's Bureau of the Pennsylvania Ministerium in the field of care for retarded children. River Crest, a home in Mont Clare, Pa., is changing its program from one of caring for undernourished children in need of physical treatment and checking heart conditions or possible tuberculosis contacts to one of service to retarded children. The change was made in September to meet the growing need for such an institution. The home will be a day school until next June. It is then expected to operate as a short-term residential center.

River Crest had been used in the past by the Ministerium's inner mission agency to accommodate children in need of the care the home could offer. Now a full-time case worker has been assigned to the institution under a co-operative agreement with River Crest. Mrs. Emily Behr, who joined the inner mission staff in October, has been working in Mont Clare since November. Mrs. Behr, a graduate of the School of Social Work of the University of Chicago, has had previous experience with service to retarded children.

Good Shepherd Has New Plans

A NEW WORKSHOP built to expand the facilities of Good Shepherd Home in Allentown, Pa., an institution serving crippled children and handicapped older persons, may make it possible to help non-resident handicapped people in the community.

The workshop program has the active support of industry in eastern Pennsylvania. Offers of assistance have been received from several firms, and some have made arrangements to have work performed in the shop.

The workshop, Good Shepherd's management said, will be "private and free enterprise" striving to make the operation self-supporting. Only handicapped persons will be employed in an effort to train them t perform work at regular wages. Work wil range from assembling of parts for electri components to crimping and tying sausag casings for a meat packing firm.

Good Shepherd plans to offer employ ment to handicapped who can provide fo their own transportation to and from th workshop. Said Workshop Manager Berna L. Gilbert: "In the beginning we may hir only 10 or 20 persons. But as they ar trained and become familiar with the pro duction involved, more will be hired. Ulti mately, perhaps, those we train may acquir sufficient skills to be considered employabl by regular industry—then we have doubl fulfilled our mission in helping the handi capped to become self-sufficient.

Baltimore Welfare Short of Goal

BALTIMORE INNER MISSION was two-third short of its goal for fiscal 1957-58 when th agency reported on pledges received by mid November. Only $37,000 had been pledge by then.

"The number of new members that hav become interested (in inner mission work is far below the expected figure," the repor pointed out. With steadily increasing need for expanded services, expenses of inne mission operations are bound to go up

it, the agency warned, "we cannot exceed e limitations set by the amount contributed r our work. Therefore, the only alter- tive is to reduce our work in many areas d, possibly, eliminate some activities alto- ther in order that we might keep within r budget."

Goal for this fiscal year, the Baltimore ency said, had been kept "at the very low- t possible minimum," $54,000.

entral Ohio Launches New Plans

LUTHERAN WELFARE LEAGUE of Central hio is planning to extend services to dis- led and older people in the area. After mpletion of a study on the needs in that ld, plans for a nursing home for chron- ally ill older persons have been drawn up.

A 17½-acre tract on Columbus' east side s been purchased. Preliminary blueprints r a 30-bed unit have been drawn up.

The industrial department of the Colum- s agency is also planning expansion. The partment works in the field of rehabilita- n of physically and socially handicapped n. In order to meet increased demands operty adjacent to the center has been rchased. A sheltered workshop is planned which handicapped men could receive ining and care.

The program is dependent upon the re- onse of Lutherans in Central Ohio to a nd-raising campaign now in progress.

Illinois Studies Adoption Laws

A COMMISSION has been appointed by the linois Legislature to study state laws con- rning adoption of children. Members will o review procedures and methods of option and Illinois practices concerning acement of children. The commission will port on its findings to the legislature in 59 and make recommendations for new gislation if necessary.

Wisconsin Welfare in Need

STAFF REDUCTIONS forced by rising costs operation are plaguing the Lutheran Wel- re Society of Wisconsin. The agency has main office in Milwaukee and branches in five other cities. It handles cases dealing with unwed mothers, foster homes, adoption and support in state institutions.

Executive Director Benjamin W. Gjenvick said three chaplains' and three social workers' positions are unfilled because of the economic squeeze.

THERE IS A WAY

THE TWO GIRLS needed a home, the 30-year-old Reading, Pa., woman told her husband, and her husband agreed. The couple has two boys, in the rough-and-tumble age of eight and ten, but there were those two girls from a broken home. They were five years and nine months old and they needed care.

And so, the Ministerium's Children's Bureau found another foster home. Things went all right the first week. The boys adjusted quickly to the newcomers. Then, just before Christmas, the foster mother broke a leg. Hospitalization was necessary. Her husband was left with two boys, a little girl and a baby to look after.

There was not much they could do, the husband thought, but to return the girls to the care of the Bureau. His wife did not agree. There must be a way, she said.

She found a way. She prevailed on the doctors to let her go home in a wheelchair. The five-year-old girl, confronted suddenly by a challenge, responded. She could help, she said.

She did. She made the beds, washed dishes. The boys, led by the example of the smaller child, took up their parts of the chores. Housework became the object of peaceful competition among the youngsters. No problems arose.

Today the two girls are back in their own home. Through efforts of the Children's Bureau, a reconciliation among the parents was made possible, and the children could be returned. They're well looked after now by their own mother.

As to the foster parents, they say their experience with the two small girls in need of a temporary home was one of the most rewarding they ever had. And the boys—well, they're a lot more manageable since they've found themselves confronted by the good will of a little girl who wanted to show her love.

Junior chapel choir rehearses during second hour of St. John's weekday school

Classes, Choirs, Crafts and Chow Set Weekday Church School Humming

Wednesday Is for Youth in Des Moines, Iowa

IT'S THREE-THIRTY on a Wednesday afternoon. The quiet halls of a downtown church come alive with dozens of young people arriving from all over the city of Des Moines, Iowa.

Their first stop is a snack bar in the east-west narthex for a bottle of milk or pop, some doughnuts, or maybe a candy bar. Two lines make their way past Mrs. Connie Anderson, the congregation's receptionist who presides behind the counter, and who calls this her "most shining hour" of the week.

There is chatter and laughter, and suddenly it is 4:10 P.M. The narthex empties as students make their way to classes. Some attend 4th grade, some 5th or 6th—all under the tutelage of qualified volunteer teachers.

There are those in senior catechetical class, taught by the pastor, the Rev. Henry W. Opperman. Others settle themselves in the junior catechetical class conducted by the Rev. Lloyd Sheneman, assistant pastor, or in the post-confirmation classes in charge of Mrs. R. Fridlington, parish education secretary, and Robert Beckstrom, student intern.

Only a quiet hum is heard as another session of the weekday school of St. John's Lutheran Church is in session.

IT ALL STARTED a number of years ago when it was evident that the Sunday school hour was all too brief for a proper parish education program. The weekday school, on purely volunteer time, came into being as an attempt to correct this lack.

With the catechetical class as a nucleus each year saw some improvement in the total program. As more texts became available, classes in the lower grades and in the

Small fry learn by doing

pper grades were added. After an hour of arish education, choir rehearsals became a art of the program in the junior and teen-ge departments, extending the time of the chool from 4:10 until 6:00 P.M.

While this parish education program de-eloped, the overall youth program for nior high age was causing concern among oth pastors and parents. The Junior Hi eague, meeting on the traditional Sunday vening schedule, was not functioning as it ould. Distance, lack of good transporta-on, late hours, breaking of the family cir-e, and so on, kept attendance and interest a minimum.

After a good deal of consultation with arents and the young people themselves, n expanded weekday program came into eing. Crafts were added for those not par-icipating in the choirs. A cost supper at o'clock is served by parents to young peo-e and adults participating in the program. nior Hi League activities, including devo-ons, topic, discussion, business and rec-ation, round out the evening until 7:40.

The entire program embraces about 220 oys and girls in the various age groups. n this first year of operation, the expanded rogram is conducted only on the first and ird Wednesdays of each month. Every ednesday will be used next year.

RESULTS OF THIS expansion have been emendous. The Junior Hi program now as four times as many young people in-olved as before. Parents have volunteered eir services on the supper arrangements, e car pools, and in many other areas. A ry keen appreciation of the relationship parents and teen-agers with the church has become evident. The young people themselves are much closer to the church and now are active in many other phases of congregational life.

"It is still too early," says Pastor Opperman, "to make any large claims or forecast any future procedure. However, this we do know, that the present program is here to stay. Wednesday, in the minds of our youth, has become synonymous with church, even as Sunday means worship.

"So our youth are being held ever closer to the church, and so to their Saviour, Christ Jesus, our Lord."

—ALFRED J. BEIL

Confirmation class is kept busy

Junior High Leaguers meet for supper hour sponsored by parents in fellowship hall

Encouraging Progress Made In Twin City Mission Areas

By PAUL L. WETZLER

MINNEAPOLIS—Encouraging progress in new mission fields in the Twin Cities area is reported by Synodical Missionary Dwight H. Shelhart.

The Rev. James Clement has begun development at Crystal, a suburb of Minneapolis. He moved into the newly rented parsonage on Dec. 31.

Pastor Ralph Loges reports good results in the Parkers' Lake-Medicine Lake developments. Fifty-two attended the first service at Parkers' Lake. St. Philip is the name selected by the mission group.

AT ROCHESTER, the Golden Hill field has been approved for occupancy by the Board of American Missions. A seminary senior will be called as mission developer.

Student-Pastor Meeting Set

ANNUAL STUDENT-PASTOR CONVOCATION, sponsored by Northwestern Seminary, will be held at St. John's Church, Minneapolis, Jan. 28-30. Speakers will include Dr. Krister Stendahl, of Harvard Divinity School; Dr. Gunnar Hillerdal, of Lund, Sweden; and Prof. Robert Marshall, of Chicago Lutheran Seminary.

MINNEAPOLIS CHURCHES were permitted by an amended ordinance to use electric lights for their Christmas trees. But Sunday schools were still prohibited, along with public schools, from use of electrical displays. In the churches, fire prevention rules required stationing of attendants familiar with the exits. Trees had to be placed in four inches of water to keep them from drying out.

NEW ADDITION to the parish house at St. Andrew's Church, Mahtomedi, was to be dedicated Jan. 12 with Dr. Paul Bishop Northwest Synod president, as the speaker.

HOPE CHURCH, Minneapolis, dedicates its new church building the same day. Dr. Bishop will speak here also.

DR. AND MRS. CHARLES L. GRANT were hosts to ULC pastors and their wives of the Twin Cities area at a Christmas party on Dec. 30.

Pastors Take New Charges

THE REV. PAUL DUMKE, formerly of the Goodhue-Zumbrota parish, began as pastor of St. Stephen's Church, White Bear, on Jan. 1. Beginning at St. Luke's, Blooming

First service at mission in Parkers' Lake area (Minneapolis) had attendance of 52

Meetings are held in converted house purchased by Northwest Synod for use of group

Second unit dedicated by St. Mark's Church, North St. Paul

Membership of 67-year-old congregation stands at 750

ST. MARK'S CHURCH, North St. Paul, dedicated its new building on Thanksgiving Day with two services. Synod President Paul E. Bishop and Dr. Clarence B. Lund, synodical secretary of parish education, took part with Pastor Theodore S. Rees.

One of the original ngregations of the Synod of the Northwest, St. Mark's was organized June 27, 1890. First t of the present building was dedicated in 1952. The section completed this year permits nplete departmentalization of the Sunday school, and gives added space for offices.

, was the Rev. Stefan T. Guttormsson, merly of Cavalier-Bathgate, North Da-a. New pastor at Holy Communion, nneapolis, is the Rev. Jerome C. Jack-, formerly of Our Saviour's, Appleton, sconsin.

RTH CAROLINA

our New Mission Areas ated for Development

By FRANK K. EFIRD

ALISBURY—Mission development work is dily forging ahead in the North Caro-Synod, the home mission committee eting in Salisbury last month, was told. Contemplated for development this year areas where groups have already been eting for some time. Some of them offer portunities for ministering to college lents and military personnel. All await calling of mission developers, probably be selected among seminary students due graduate next June.

Groups have been meeting in the Brag-n area of Durham, surveyed and served summer by a seminary student. Dur-n is an important tobacco manufacturing ter and seat of Duke University.

Another mission ready for development t Greenville, which was also served by seminarians last year. A congregation in Greenville may help reach students and faculty members at East Carolina Teachers' College.

Important as a development center is Havelock, in the eastern part of the state where Lutherans are a small minority. Havelock, where a 1,000-unit housing development is going up, is close to an important Marine Corps base. Mission development work has been done during last year by Pastor Glenn L. Barger in connection with his services at New Bern.

A fourth area slated for development this year is the Crab Orchard section of Charlotte.

Two young missions will soon be able to move into their own buildings. Holy Trinity Church, organized 1956 in Reidsville, is finishing its first $44,000 unit. Developer of the congregation is the Rev. J. L. Peeler.

Faith Church, organized in December of 1956 in Conover by BAM Developer Clyde A. Misenheimer, is getting ready to build a $40,000 first unit. Part of the needed money comes from the synod's home mission loan and gift fund.

Young congregations are taking their Christian commitment seriously, the synod has learned. A number of missions are leading in sector projects pledging toward the double apportionment set as a goal by the ULC this year.

Five Missions Slated for Organization Early This Year

By NORMAN BERNER

KITCHENER—This will be a big year for home missions in the Canada Synod. Three new congregations will be organized in January, with two more to follow in the spring.

Mission Developer William Huras has set Jan. 12 for the organization of the mission in Renfrew. It will replace the rural congregation at Northcote. Services are being held in the Standard Church.

Probably on the same day the Parkway Heights mission in Kitchener will come into being. It is being developed by Pastor Karl Knauff of St. Luke's Church, many of whose members will join the new group.

The first of the three Toronto missions will be organized on Jan. 19. This group, under Dr. Carl Cronmiller, has a fine site on Highway 27 in the west end section of the city. It is worshiping in a nearby school.

The other two Toronto missions are averaging attendances of 75 at their services. The east end group, under Pastor Harold Brose, is aiming for Easter organization. The northwest group, under Pastor Wallace Minke, may be ready by Pentecost.

Timmins Mission Organized

"ST. PETER" is the name chosen by a congregation of German New Canadians organized in Timmins on Dec. 10. The Rev. Albert Lotz, Kitchener, preached the sermon. The Rev. T. A. Hartig represented the Board of American Missions. Seminarian Bodo Mehling gathered the members together during the summer and fall. He will be called as first pastor after his graduation next May. In the meantime, the congregation will be served by the Rev. O. T. C. Stockmann who is retiring as pastor of Trinity Church, Tavistock.

Kingston Church Dedicated

ST. MARK'S CHURCH, Kingston, dedicated its new building on Nov. 17—twelve years, almost to the day, since the first service was conducted by the Rev. Norman Berner, the pastor of the Morrisburg parish. Grac Church, Eganville, made a gift of $925.

A FREE-STANDING ALTAR will be one the features of the new Zion Church, Sau Ste. Marie. Pastor William Giller expec construction to get under way shortly. Co of site and building will be about $150,00

Home Mission Work Surveyed

Synod President Jacobi and the Rev. Albe Lotz, member of the Board of American M sions, attended a conference on home missio sponsored by the Canadian Council of Church in Toronto, Nov. 18-19.

The conference, first of its kind among ma Protestant denominations in Canada, sought find ways to avoid overlapping and competiti in home mission work.

Synod Introduced to New Liturg

PROFESSORS U. S. Leupold and Geor Durst introduced text and music of the n liturgy to pastors of the Kitchener Conf ence at Waterloo Seminary, Dec. 11. meeting of representatives from all the c conferences was held on Jan. 2 to plan for t introduction of the new service book a hymnal throughout the synod.

THE REV. HARRY LOSSING has resign as pastor of St. Mark's Church, Kingst He was scheduled to be installed in Owen Sound-Wiarton parish by the R R. B. Geelhaar, Hanover conference pre dent, on Jan. 5.

The Rev. A. J. Datars was installed pastor of Trinity Church, Tavistock, Synod President A. G. Jacobi, on Jan. He organized and served Transfigurat Church, Hamilton, for the past four ye

The Rev. Godfrey Oelsner has resig from the Maynooth-Raglan charge. He go to the Elmwood parish after Easter.

Washington Lutherans Stress Faith in Christmas Parades

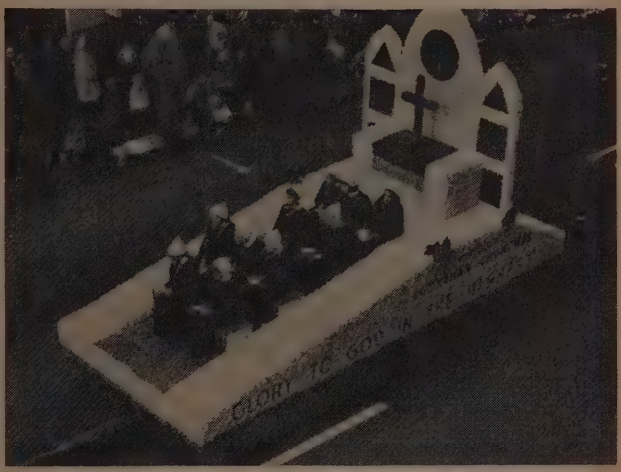
By OLIN G. DASHER

LUTHERANS set the ne for Christmas rades in Washing- n this year. Floats tered by individual utheran churches or cal Lutheran coun- s attracted wide tention.

In Seattle, Lutheran urches combined to epare and man a at whose theme was lory to God in the ighest." The float produced an altar, rried a youth choir.

In Bremerton, Lu- er Leaguers of Mes- ah Church won first ize with their Noel" float. Leaguers the Bremerton con- egation went be- nd entering a float the parade on the urth Sunday in Ad- nt. They also or- nized a 24-hour rayer vigil, mobilized e entire congrega- on to take turns in)-minute prayer pe- ods.

The pre-Christmas bservance at Mes- ah Church coincided ith a farewell cele- ration for Pastor enneth Wieg who ft Bremerton, after ve years of service, become campus astor at the Univer- ty of Oregon.



Lutheran Council entry attracted attention in Seattle
Young choir singers wore gowns and stocking caps

Luther Leaguers prepared prize-winning float in Bremerton
Messiah Church's youngsters then organized prayer vigil

Photo Philadelphia Inquirer

Peter Muhlenberg in Winter Coat
The general was noticed again

Philadelphia Pre-Christmas Snow Got the General a Cold New Coat

THE STATUE of General Peter Muhlenberg on Philadelphia's Reyburn Plaza, just north of City Hall, has been looking over the city's growing traffic jam for 47 years. People were so used to the General's presence in his lofty position that they rarely looked up to the statue of Henry Melchior's son who left a Virginia parish in 1775 to become colonel of a German regiment fighting for American independence and was later a representative in Congress.

But last December, after Philadelphia had been buried under an unusually heavy snowfall, people took notice of the General again. He appeared before them in a white coat that didn't last long but lent an air of newness to the erect figure.

Knubel-Miller Lectures In Johnstown Jan. 13-14

By ROBERT SANDER

JOHNSTOWN—Dates of the Knubel-Mille lectures, to be given in First Church here have been changed from Jan. 20-21 to Jan 13-14. Dr. Donald R. Heiges, executive sec retary of the Division of College and Uni versity Work, National Lutheran Council will be the lecturer.

Theme of the 1958 series is "Christia Vocation Makes the Difference." Three lec tures will be given on Monday, two in th afternoon and one in the evening, and tw on Tuesday morning.

Pastors Discuss Funerals

BLAIR COUNTY Lutheran Ministerium heard a talk on "Pastoral-Funeral Directo Relations" at its meeting in the Geeseytow church. John P. Lafferty, of Altoona, member of the executive board of the Cen tral Pennsylvania Synod, and a morticiar was the speaker.

"The funeral home is not replacing th church, and never can and never will," h said. He cited figures to show that funera costs have not risen excessively.

Johnstown Men Meet

"DESPITE MAN'S scientific advances, w should remember that God has the fina say," said Judge Thomas F. Lansberry, o Somerset, at the annual banquet of the Lu theran Men's League of Johnstown, held i Trinity Church.

Ira Tomb, of Zion Church, was electe president of the league.

New Parsonage Dedicated

THE FOUR churches of the St. Clairsvil charge built a new parsonage for the pasto Dr. F. William Brandt. Synod Presider Dwight F. Putman spoke at the dedicatio in mid-November. Only a small debt re mains on the home which cost $19,700.

Dr. Brandt spoke at the annual fathe son banquet of First Church, Altoona, c

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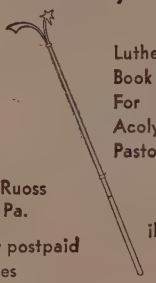

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PA.: JOHNSTOWN . . .

Nov. 29. Ross E. Clapper was toastmaste

DR. MARTIN L. TOZER, superintendent o synodical home missions and rural churc work, conducted a three-day parish confer ence in the three-church Claysburg charg The Rev. David H. Kistler is the pastor.

Dr. Tozer also conducted a rural are study for churches of Southern Somers County in St. Luke's Church, Rockwoo

DR. VIGGO SWENSEN, pastor of Zio Church, Harrisburg, is guest speaker for th current Week of Prayer services in th Johnstown suburban area.

THE REV. JEROME V. GUSS, of St. Jame Church, Turbotville, resigned to accept call to Bethany Church, Altoona.

THE REV. RUSSELL R. KERNS resigned th pastorate of St. Paul's Church, Mundy Corners, effective Jan. 1. He recently un derwent a serious operation.

THE REV. ROBERT M. WISE, recent called to St. David's Church, Davidsvill was hospitalized for more than a month wit a heart condition. He was able to retu home for Christmas.

Inner Mission Agency Names Folkemer Presiden

By PAUL LEVI FOULK

YORK—The Rev. Gordon E. Folkeme pastor of St. Matthew's Church, York, w elected president of the York Conferen Lutheran Welfare Service.

He succeeds Pastor Russell T. Shilling, Hanover, who recently became executi director of the agency to replace Sist Charlotte Weissgerber, who resigned August.

Other officers are Melvin I. Crumrine, York, vice president; the Rev. Edwin Cla per, of Red Lion, secretary; George Snyde of York, treasurer; and William Trimme of York, assistant treasurer.

The policy for admittance to the ne home for the aged, now under constructi in York, will be considered at the Jan. meeting. The home is expected to be cor

SYNOD CONVENTION NOTICE

The 38th annual convention of the Synod of Ohio has been called by the executive board to convene at 10 A.M. Monday, Jan. 27, 1958, in First Lutheran Church, Mansfield, Ohio, for the election of a president to succeed the late Fred C. Wiegman. Following the election the convention will recess for all further business until 10 A.M. Monday, May 19, 1958, at Weaver Memorial Chapel, Wittenberg College, Springfield, Ohio.

E. RUDOLPH WALBORN, Secretary

pted late in 1958. Cash and pledges for e building fund now total about $550,000. ntire cost is estimated at about $900,000.

Two Union Churches Separate

DISSOLUTION of the 107-year-old union lationship between Lutheran and Re-rmed congregations at Quickel's Church, on View, has been approved by the York unty court. The Lutheran Church, or-nized in 1763, will retain the property der terms of the agreement. The Rev. by L. Yund is pastor of the congregation hich had 950 baptized members in 1956.

ANOTHER Lutheran church organized in '63, St. Paul's (Wolf) near Thomasville, so has voted to dissolve union with a Re-rmed congregation, a relationship in force r 195 years.

Dr. Dwight F. Putman, Central Pennsyl-nia Synod president, presided at the con-egational meeting Dec. 8. The separation ill become effective by Jan. 1, 1963. The ev. E. E. Patschke is pastor of the Lu-eran congregation which had 1,200 bap-ed members in 1956.

Services Held for Deaf

EVERY TWO WEEKS the Rev. John G. rnheisel conducts a service for the deaf Union Church, York. He "speaks" and e congregation responds entirely in sign nguage.

Pastor Bernheisel originated the Lutheran rvice for the deaf when a student at Get-

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PA.: YORK . . .

tysburg Seminary. He also is pastor of the Lower Muhlenberg Charge.

THE REV. HOWARD HINKELDEY was installed as pastor of St. Paul's Church, Hanover, on Nov. 24, to succeed Dr. Paul Levi Foulk, retired. The service was conducted by Prof. Francis E. Reinberger, of Gettysburg Seminary.

OPPORTUNITY FOR CHRISTIAN SERVICE in responsible live-in position. Small Children's Home 20 minutes from New York. Lutheran Welfare Association of New Jersey, 93 Nelson Ave., Jersey City 7, N. J., OLDFIELD 6-0440.

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A PLAQUE HONORING the Rev. Mervin E Smith has been placed in St. John's Church New Freedom. Now supply pastor at Chris Church, Loganville, Pastor Smith served th New Freedom charge for 35 years.

CHRIST CHURCH, Shrewsbury, marked it 135th anniversary with the Rev. Georg Bowersox, Jr., of Somerset, as guest speake The Rev. Vernon I. Naugle is pastor.

ST. MATTHEW'S CHURCH, York, gave check for $1,200 for mission support to D Earl S. Erb, executive secretary of th Board of Foreign Missions, at a rece service.

—CHANGES OF PASTORATE—

CANADA

DATARS, A. J. From Transfiguration Churc Hamilton, Ont. To Trinity Church, Tav tock, Ont.

LOSSING, HARRY N. From St. Mark Church, Kingston, Ont. To Owen Soun Wiarton parish, Ont.

CENTRAL PENNSYLVANIA

HARRISON, JAMES. From Advent Churc Lancaster. Retirement.

INDIANA

KEISTER, DANIEL L. From Toledo, Ohi mission developer. To Bethany Churc Indianapolis.

NORTH CAROLINA

LAUGHLIN, A. JAMES. From St. John Church, Vandalia, Ohio. To St. Mark Church, Charlotte.

NORRIS, JEFF L. From Macedonia Churc Burlington. To Grace Church, Hende sonville.

OHIO

KEYSER, JAMES L. From Olivet Churc Sylvania, Ohio. To ULCA Board of P ish Education.

PETERS, RAYMOND L. From St. Pau Church, New Haven, W. Va. To Stryk West Jefferson parish.

STACKEL, ROBERT W. From Lutheran Eva gelism Missions director. To Holy Tr ity Church, Akron.

STADLER, GEORGE M. From St. Pau Church, Paulding. To St. John's Chur Covington.

PACIFIC

EG, KENNETH F. From Messiah Church, Bremerton, Wash. To University of Oregon, Eugene, pastor to Lutheran students.

PENNSYLVANIA MINISTERIUM

GART, WILLIAM R. From St. Matthew's Church, Reading. To Trinity Church, Lansford.

SOUTH CAROLINA

ASER, ROBERT L. From St. James' Church, Lexington. To St. John's Church, Beaufort.

DECEASED

MRS. MARGARETA KUNZENDORF, low of the Rev. Robert Kunzendorf, died c. 4 at Lincoln, Nebraska.

Pastor Kunzendorf, who died in 1937, ved congregations in Garber, Oklahoma, d Cedar Creek, Hooper, Auburn and erald in Nebraska.

Mrs. Kunzendorf is survived by two sons, dfrey Kunzendorf and Erhard Kunzenf, both of Lincoln; and two daughters, s. Sieglinda Thompson, Denver, Colo., d Mrs. Ingeborg Cather of Lincoln.

Funeral services were conducted in edens Church, Lincoln, by the Rev. M. Goede, assisted by the Rev. Martin roeder. Interment was in Wyuka Cemey, Lincoln.

THE REV. WILLIAM J. SCHULTZ, 78, d Nov. 22 at Picture Rocks, Pa.

Pastor Schultz was a native of Hepburn wnship, Pa., and a graduate of Bucknell iversity and Susquehanna Seminary.

Pastor Schultz served congregations in nter County, Rebersburg, Espy, Briarek, and Orrstown, Pa. Since his retirent in 1953 he served as supply pastor of t. Zion Church, Hughesville, Pa.

Surviving are his wife; a son, Clarence; d three grandchildren.

Funeral services were conducted Nov. 26 Dr. Ralph C. Robinson, secretary of the ntral Pennsylvania Synod, and the Rev. Elwood Huegel, president of the Susquehanna Conference.

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IN CONCLUSION . . . . . .

MAYBE YOU AREN'T worried about the danger of being prosperous. But church people have a tendency to become prosperous, and it is a danger.

People who go to church faithfully are usually the sober and steady folks who work hard and save their money. Either they or their children get above avarage in the size of their bank accounts. Very poor immigrant families coming to America with nothing but trust in God and willingness to work have produced many of America's most prosperous people.

The danger is that such people have enough money for a substantial down-payment on a new house in a pleasant suburb. It's natural to want to live among prosperous people in an attractive community.

The result is that there is a steady stream of the most reliable, best-behaved folks out of the cities to the suburbs. The older parts of the cities are left to less competent, less successful folks, and soon become slums. This is the serious sort of segregation that is constantly taking place, not along race lines necessarily, and not imposed by any laws.

OUR CONGREGATIONS tend to become upper-class groups, growing in the suburbs and dying downtown. The poor, the dirty, the disreputable do not have the gospel preached to them. Preaching the gospel, of course, is not merely something ministers do in pulpits, but something faithful Christians are constantly doing by the way they live. A majority of 20th-century American Christians prefer to do this sort of preaching in comfortable suburban areas where it may not be urgently needed.

My proposition is that a Christian family should think twice before buying that slick split-level house in Maryland Gardens. I'm seriously worried when I hear that our church boards, in planning to call new staff secretaries, have to figure on how to help them buy $20,000 houses in suburbs of New York City or Philadelphia. Can't some of us live in the older houses, among the people in the poorer neighborhoods?

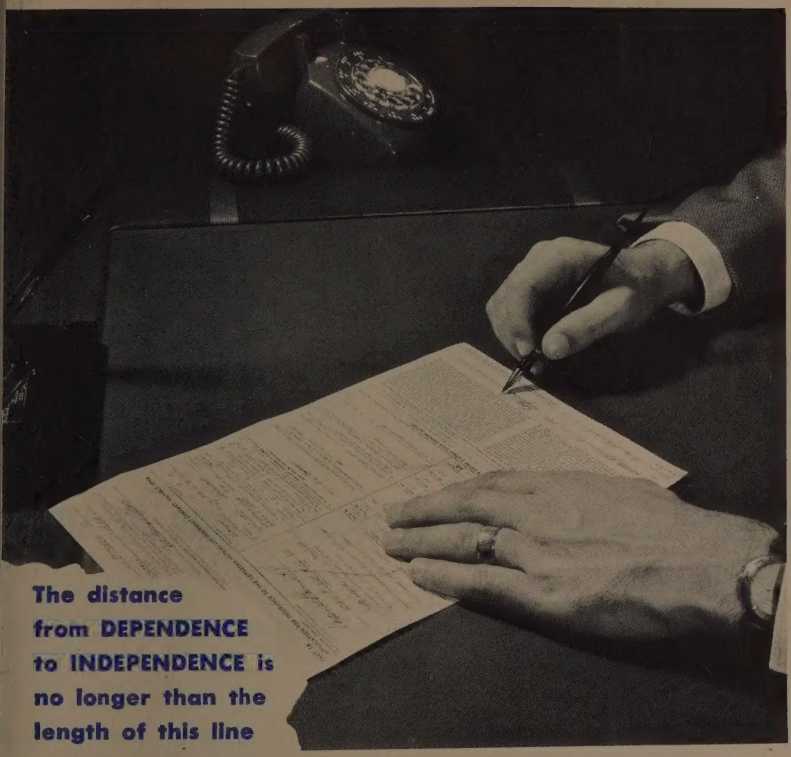
I DON'T THINK a man can say anything convincing about salvation to people among whom he is unwilling to live. Missionaries, of course, face this problem in its most acute form. Most of them wouldn't live long if they had to share in the filth and poverty of communities where they work in Africa or Asia. But most of us have this problem in some form.

A man tries to do the best he can for his family, and is inclined to provide them with a better neighborhood and better living quarters if possible. Every one has to solve such a problem for himself. We can't criticize one another for the solutions we reach.

We could be more hopeful, though, about the effectiveness of the church if there were more church people who decided—on plain Christian reasoning—to live down on the common level. What if there are some Negroes and Puerto Ricans in the neighborhood? That's fine, because by trying to be their friends it may be possible to demonstrate one of Lord's ideas of how people ought to live together.

Before you sign a contract for that new house, think this over.

—ELSON RUFF



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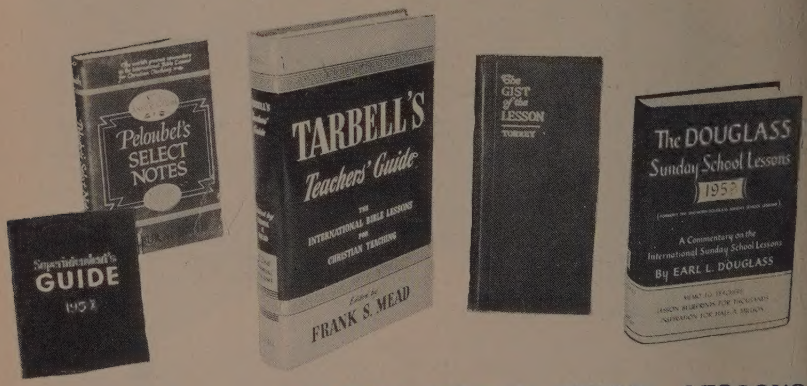

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